UNDER THE NORTH STAR

KATHARINE E. GLADFELTER

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UNDER THE NORTH STAR

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A Course on Alaska for Junior Boys and Girls

By

KATHARINE E. GLADFELTER

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KATHARINE E. GLADFELTER is Director of Young People's Work of the Board of National Missions of the Presbyterian Church, U. S. A. She graduated from Smith College and then taught in Louisville, Kentucky, where she had charge of a class of accelerated children at the Louisville Normal School. Later she taught English in the Normal Department, and supervised some of the practice teaching in this subject done by the Normal students in the city schools. Miss Gladfelter's work as a Board secretary has brought her in touch with Alaska and its people. In 1927 she visited the territory and was able to see the work at first hand. Much of the material in *Under the North Star* reflects her contacts with Alaskan children and their parents, as well as with missionaries.

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INTRODUCTION

SO many people have had a share in making this study course on Alaska that it almost resembles the famous house that Jack built. The steamboat engineer who was a prospector during the gold rush of 1899, the business man who longs for the development of Alaska's resources, the missionary who has seen the difficult transition from savagery to civilization, and the educated native with his ideal of Christian citizenship, have all given the information offered in these pages because of their very real love for that fascinating and little known country.

Junior boys and girls also have had a part in this book. The course was tried out by two junior groups, one in Emporia, Kansas, and the other in Upland, California. Weekly reports were made by the leaders, who told in detail whether the plans suggested had worked or failed. These are the reports which are included in the sessions under the heading, "What We Did."

These two junior groups carried on their study during what they called their junior church hour. In one church this session paralleled the Sunday morning church service and thus lasted about an hour and a quarter. In the other the juniors remained in the church for the opening worship service and then left for their own thirty- or forty-minute session; they also met several Saturday mornings for handwork and games. Just as both leaders adapted the course to meet their own situation, so other leaders will desire to make changes. The materials given may be used in any junior group such as a Junior Christian Endeavor Society, mission band, or junior class or

department in church school, junior club, or week-day school.

The juniors in the trial groups decided that they had not only had a good time studying about Alaska, but had learned really to like the people who live there. The course is offered to leaders, therefore, in the hope that through it their boys and girls may come to a similar appreciation of the boys and girls who belong to their own country and who also are children of the same Heavenly Father.

KATHARINE E. GLADFELTER

STORY MATERIAL

IVIK CARRIES THE MAIL

UGURUK looked dubiously at his eight-foot sled as Ivik, his son, stepped out of the trading post dragging still another heavy seal-skin bag behind him. Already the sled was heaped high, yet here was another bundle of mail. Slowly he counted over on his fingers the articles which he and Ivik had packed so carefully: the two fur-lined sleeping bags, the primus stove and kerosene, the axe, the lantern, the shotgun, the dog chains, the frozen seal and walrus meat, some flour, tea, a camp skillet, matches, and the precious bags of mail. All seemed equally necessary, yet something must be left behind.

Quickly he decided. "Here, Ivik," he said, "unpack the load and take out the stove and all but one can of kerosene. Then you can stow that bag away and we can be off."

Ivik hesitated a moment and then without a word set to work. It would not have occurred to him to question his father's judgment, much as he knew they might want the stove on the long journey ahead. Besides, he had heard his father say often that the man who carried the mail by dog-sled must be able to stand any hardship that came along. That man not only had to face wind and cold but even had to eat as the dogs ate. Flour mixed with water and raw frozen meat when there was no fire for cooking had been Uguruk's meal more than once in the three years he had carried the mail over the hard trail of six hundred miles along the shore from Point Barrow to Kotzebue Sound.

So out came the stove and kerosene to be picked up on the next trip, and in went the bag of mail. The seal skins

were drawn over the pile, and the heavy rawhide strips which take the place of ropes in northern Alaska fastened securely in place.

Uguruk watched closely from the head of the dog-team where he was holding the leader in check with a strong hand, for the dogs were howling and tugging at the lines in their eagerness to be off. Finally, "Ready," he called. "Ready," answered Ivik, and at oncé Uguruk dropped the lines. "Mush, mush," he shouted and away went the dogs, the sled swinging from side to side after them.

Out, out, they went till all that could be seen was the dazzling white snow. From a distance the tundra looked level, but up close it was like a rough field with hollows, ditches, and bumps over which the sled glided and pitched. Ivik watched it closely, for the care of the load had been entrusted to him and he was responsible for seeing that it went through in safety. This was the first time he had made the journey from Point Barrow to Kotzebue with his father, who was mail carrier. How proud he had been when he, only fourteen years old, was chosen to help in such an important undertaking, and how eager he was to prove that he was worthy of the trust.

Now, as he ran easily behind the sled, riding occasionally on the runners for a brief rest, he was wondering what was in the five fat sacks of mail addressed to the mission at Point Barrow. There were letters, of course, for the doctor and the nurse, from friends in that distant place called the United States. And, since it was early in December and almost Christmas time, there were sure to be Christmas presents. There had been some every year since Ivik could remember. The doctor said they came from boys and girls who were his friends even though he had never seen them. It seemed strange to have for friends strangers who were thousands of miles away,

yet since the doctor had told him those boys and girls also celebrated the birthday of Jesus, of course it must be true.

Ivik felt very much excited as he thought of Christmas. He had some very special reasons this year for being interested in it. First, he himself was to have a share in the Christmas celebration at the church. Over and over he had been saying to himself the poem he was to recite: "'Twas the night before Christmas, and all through the house," until he was sure he knew every word. But best of all his father had paid him in advance for his share of the trip and he had been able to go shopping in Kotzebue. How pleased he was with the presents he had bought. For his mother, Putruk, there was a case of heavy steel needles which made sewing so much easier for her. There was also some calico of brightest turkey red for a new snow-shirt which would make her the envy of every woman in the village. For Ahgalik, the little sister, there were soft shining hair-ribbons, blue and pink, because she liked those colors best; while for Ootoyuk, the baby brother, there was a smooth round rattle. All of these were packed carefully away in the middle of the load where they were least likely to be damaged if anything happened.

For five days all went well and they reached Point Hope in safety. The next morning they were up and away early, for one of the trappers had warned Uguruk that the sea ice was not safe. "It is stuck together," he had said, "but it is not frozen hard enough for a sled. You had better keep off of it." Uguruk knew that this meant a longer trip, because the distance by shore was farther than the distance across the ice. So off they went, speeding along the icy beach against a stinging wind.

For some miles the shore ice was a soft slushy mass that rose and fell with the swells while three miles out the

waves beat against it. After a distance, however, it seemed to become firmer. Uguruk halted the team and went over to look at it. Should he try it or not? "Perhaps the trapper did not come this far," he thought. Then, because he was anxious to make the trip in the shortest possible time, he swung the dogs out on the ice for about twenty feet, turned, and went parallel to the shore. Ivik was riding on the load for a breathing spell, so his father ran beside the sled.

On went the dogs for several hundred feet. Then suddenly the ice gave way and the sled began to go down, rear end first. Down went Uguruk, too, and into the water as far as his knees. Quickly he threw himself forward upon the ice like a seal and flip-flopped away from the hole. Then he looked for Ivik. Ivik had flung himself to the front of the sled and was keeping his balance as best he could.

"Don't jump," shouted Uguruk. "The ice won't hold you. Lie down, take my hand and creep." Ivik obeyed, looking like a big old seal in his heavy fur garments. He grasped Uguruk's hand and together they edged their way to firmer ice. There they paused to see how they could save the sled and the dogs.

At the first crack the dogs had lain down. Now they were watching Uguruk and whining anxiously. The rear end of the sled was in the water, but fortunately the ice was holding and it was not slipping any farther. There was nothing to do but crawl out to it and carry the load to safety piece by piece. So for over an hour, with the wind blowing blinding snow, Uguruk and Ivik worked.

They could not untie the rawhide so as to get at the load easily, because then everything would have slid into the water; so one by one the articles had to be pulled loose. The sacks of mail were the most difficult, for they

were large and heavy and dangerous to manage on the soft ice. Yet they were the things which must be saved, no matter what else was lost. Out Uguruk and Ivik would crawl, take a sack of mail or the lantern or the axe, and cautiously carry or drag it part way. Even after all of the load they could save was off the sled, more trips were necessary to get everything from the ice on to the shore.

Finally Uguruk took the axe, made a last trip back to the sled, and chopped away some ice at the front end. He called to the leader and urged him to get up, but the dogs would not stir. Ivik, who was watching, carefully made his way out to his father, taking the long whip. Once, twice, he cracked it over the leader, and suddenly all the dogs scrambled up and made for the shore.

Ivik and Uguruk followed. Then and then only did Ivik have time to notice that his father lifted his right arm with difficulty and that his face looked drawn with pain. "Why, Father," he cried anxiously, "what is the matter with your arm?" "I struck it on the ice as I went down," said Uguruk. "I'm afraid it won't be much good for the rest of the trip. You'll have to go ahead with the dogs, Ivik, and let me watch the load. You've been over this part of the trail enough to be able to find the way."

Ivik's face looked sober at his father's words. He had never dreamed when he was chosen to help carry the mail that such a responsibility would be his. Watching the load was easy compared to the task of following the trail across the tundra and the sea ice, over the cliffs and down again, in the face of the biting wind and snow. The dogs were half wild creatures, guided only by the driver's voice. Ivik knew how readily they would fight each other and how easily he might lose control of them if they scented game. He would have to be on the watch constantly if he was to deliver the mail in safety.

But first he had to go over the load and strap it in place again. Uguruk helped as best he could, counting carefully to see what was missing. The five sacks of mail were safe. They had been taken off first. Two sacks, it was true, had slipped into the water, but the seal skins were so nearly watertight that Ivik was sure the contents had not been damaged. The precious Christmas package from Kotzebue was safe, and so were the axe, the lantern, the dog chains, the kerosene, and the shotgun. However, the sleeping bags were wet through, and of the food only a little walrus meat and flour remained.

Uguruk looked serious as he realized their losses and that five days at least lay between them and Point Barrow. "Never mind, Father," said Ivik. "We can surely get some food on the way. Perhaps I can shoot a seal."

On they went, thoroughly chilled, teeth chattering, while Ivik kept a sharp lookout for an igloo where they could spend the night. The snow was blowing harder and they were evidently running into a storm. At last to his relief they almost stumbled over a little low house. Ivik shouted but there was no answer. He took the lantern, looked around for the opening, and getting down on his hands and knees crawled in. He went along a passageway, then through a small hole covered with reindeer skin into another passageway, and finally through a third hole covered with canvas into the igloo.

To his surprise he found himself in a small room of snow only about four feet high. Ivik had never been in an igloo made entirely of snow before, so he judged that it was a shelter put up by a trapper who was away at his traps. There were no furnishings, but at least it was a stopping place for the night.

He crawled out again and reported to Uguruk, who slowly and painfully made his way inside. Then he un-

harnessed the dogs and chained them so that they could not get at each other. He fed them sparingly in spite of their hunger, for there was little meat left. Then he carried part of the load inside. He found that Uguruk had managed to take off the two fur ahtegas he wore and was looking at his injured arm. It was swollen badly from wrist to shoulder. Ivik looked at it in dismay. "If we only had the stove," he said, "I could melt some ice and bathe your arm in warm water."

"I'm afraid there is nothing we can do," replied Uguruk. "I'll have to wait till we get back to the mission and let the doctor have a look at it." So they shared a small piece of frozen walrus meat, and then curled up close to each other for warmth.

After a few hours' sleep they made a hurried breakfast of flour mixed with water secured from snow melted over the lantern. Then Ivik went out to harness the dogs. He found that the storm had become worse and that there was not a dog to be seen. He called but there was not a sound. Any other boy but an Eskimo would have been puzzled, but Ivik knew what to do. He dug down into the snow. In a couple of minutes he came across one of the dogs frozen to death. That was bad indeed and Ivik's heart sank. He was most anxious about his leader, so he called again. This time he thought he heard a faint sound, and he dug down still farther under the snow, and there in a little hole kept warm by his breath was the leader. That gave Ivik courage and he kept on digging and finally found the other dogs safe and sound.

Going was difficult that day. The wind was against them and the snow was driving hard. Ivik kept as close to the sea ice as possible in the hope that he would see a seal. Once he did see a round hole with a big fat seal beside it, but the dogs scented it and were off like a flash.

They frightened the seal, and before Ivik could more than reach for his gun the seal was gone.

They had traveled some distance when Ivik sensed rather than saw that reindeer were near. He watched carefully and finally turned from his course and went down a ravine on to the sea ice. There to his surprise they came upon a couple of deer. In a second the dogs were off in a mad rush, dragging the sled helter skelter after them. Ivik's father knew that the deer would make directly for the herd. He knew too that if the dogs were to follow them the mail would be destroyed and he and Ivik might be killed in the mass of tossing antlers and prancing hoofs.

"Quick, Ivik," he shouted, "get the lead line." As Ivik seized the leader's line his father flung his weight on the brake on the sled. Now the brake will dig into snow but not into ice, so it slid instead of catching. Uguruk held back as best he could with his uninjured arm while Ivik tugged sharply at the line and called to the dogs, but they were too crazed to pay any attention. On they went, while Uguruk and Ivik held fast until it seemed as though they could hold no longer. Then suddenly the sled struck a hole. It quivered violently but it held. The dogs were pulled up short; then, realizing they could not move, they lay down panting. The chase was over. Ivik and his father halted just long enough to catch their breath, and then took the trail again. This time they made their detour safely and avoided the herd.

The herd had given them warning, however, that a reindeer camp must be near, so they watched carefully. On they went for several hours, then Ivik heard a faint sound. He stopped and listened. "It sounds like a dog fight, doesn't it," he called. "Yes," replied his father, "we must be near the camp." The dogs seemed to hear the

noise too, for they quickened their pace and shortly plunged into the snarling mass of reindeer dogs. Ivik laid about him with his whip while he and the herders, who had come out when the fight started, pulled the dogs apart and tied them on chains. Then Ivik and his father gladly accepted the invitation to spend the night.

The igloo was large, and a fire was going in a primus stove. The women soon prepared a typical Eskimo meal, and how the two did eat! There was a large wooden platter piled high with blubber, walrus and seal meat, a wooden bowl of seal oil, and hot tea. It was indeed "ah-de-ga" or "fine," as the Eskimos say. When they were through they told their story and bargained for some deer meat. Uguruk showed his sore arm, and the wife of one of the herders bathed it in warm water and put it in a sling. Uguruk had strained it even more when he tried to keep the dogs from going after the reindeer, so that now it was completely useless. Then, fed and warmed, with a food supply on hand for the rest of the journey, the travelers curled up and slept heavily.

The next few days went quickly, and on the afternoon of the fifth day they saw the lights of Point Barrow. There was no need to announce their coming—the team howled loudly as they swung into the village and immediately every dog in the place seemed to answer. The dogs pulled up before the hospital and Ivik rapped on the doctor's door. Out came the doctor, pulling his ahtega in place over his head as he did so.

"Here is your mail," said Ivik. "There are five sacks for the mission this time."

"I'm relieved to see you, Ivik," replied the doctor. "You are a day late, and we had arranged to send a searching party after you tomorrow. But where is your father?" Ivik pointed to Uguruk, who was directing the

men who had come up to help untie the dogs and unload the sled. Quickly he explained about the injury and as quickly the doctor drew Uguruk into the hospital, helped remove the two ahtegas, and looked at the sore arm. "This is bad," he said. "When did it happen?" "Just after we left Point Hope," explained Uguruk. "It is Ivik who brought the mail in this time, not I. He is the mail man who carried your Christmas mail."

The doctor put his hand on Ivik's shoulder. "That was good work, Ivik," he said quietly. "You have shown yourself a son worthy of your father. Now go home and explain this to your mother. Tell her that there is no danger, but that I want your father to stay here for a few days to take care of his arm. I promise to let him go home before Christmas."

Ivik nodded and turned away. He stopped at the sled only long enough to pick up his Christmas bundle, for he knew that friends would carry the other things home for him. He realized suddenly that he wanted to see his mother and tell her all that had happened on the trip. He knew too that he wanted to throw himself down on the soft skins on the sleeping bench and sleep and sleep to make up for the long days on the trail. But most of all he knew, as he ran toward the little square igloo that was home, that he was happier than he had ever been before in his life. The words of the doctor and, even more, the proud look in his father's eyes, had told him that he had met his test and made good.

AHGALIK'S CHRISTMAS

"GUESS again," said Ivik, as he held the parcel a little higher away from Ahgalik's eager fingers. For a second Ahgalik was quiet. Then, "I know, I know," she cried as she jumped, "it's a doll!" "Wrong," said Ivik triumphantly. "This isn't big enough to hold a doll." "Oh, Ivik," begged Ahgalik, "today's Christmas. *Please* let me see." With that she flung herself against him, straining as hard as she could to reach the mysterious Christmas present held so tantalizingly just out of reach. She moved so quickly that she caught Ivik off his guard and down they went together in a heap, just missing the baby lying on the soft skins on the snow bench. The baby had been enjoying the scuffle as much as they had, and was gurgling and kicking up his heels in excitement. Now, however, he was frightened, so he puckered up his eyes, opened his mouth and let out a loud howl.

Ahgalik turned quickly, her curiosity forgotten. Very carefully she picked him up, and then sat down to hush him as she had seen her mother do. Ivik dropped to the floor too. "There, now I hope you'll be good," he said with his older-brother air. "Just see what you've done."

"What has Ahgalik done?" said a voice quietly. The children had not noticed that the skin before the little entrance to the igloo had been pushed aside, but there in the opening was Putruk, their mother, smiling at them.

"Oh, Mother," said Ahgalik, "Ivik has been teasing me again. He won't even let me feel my Christmas present. Can't I have it soon, Mother?"

Her mother crawled into the igloo and sat on her heels

by the doorway. "You will not have to wait long now, little daughter," she said. "Look, I have brought us all a Christmas present." She pushed back the door covering and there was Father—Father who had not been home since Ivik and he had come back with the mail several days before. Of course Ahgalik had been to see him at the mission hospital but that was not like having him home, all to themselves. Ahgalik put the baby down as Uguruk crawled in and stood up, and then ran to him. He lifted her easily in his arms.

"There," said her father proudly, "I guess that proves my arm is as good as it ever was." "Yes," said Putruk, "the doctor said you need not worry when you go out on the trail again." Ahgalik clapped her hands for joy as her father put her down. Then she turned to her mother. "Now we can have Christmas, can't we, Mother, now that Father's home," she urged.

Mother looked at Father, who nodded. "Yes," he said, "it was almost one o'clock when I left the hospital and the exercises begin at the church at two."

Ahgalik looked longingly at Ivik, who still held the parcel. Her mother laughed. "I'm afraid Ahgalik cannot wait any longer," she said.

Ivik reached under his sleeping bag and pulled out two more packages which had made the long trip from Kotzebue. That made three: one for his mother, one for Ahgalik, and one for baby Ootoyuk. They were wrapped in newspaper, the only paper which the trader at Kotzebue had had, and tied with string. Ahgalik felt hers all over, trying to guess what it was. Then she pulled off the string, pushed back the paper, and saw the pink and blue ribbons which Ivik had picked out because she liked those colors best. "Oh, Ivik," she said, almost too happy to speak, as she ran her fingers over the smooth, shining

surface. In all her nine years she had never had anything quite as pretty.

Then she looked at her mother just in time to see her shake out the folds of bright red calico. "That is for a new snow-shirt for you, Mother," said Ivik. "It came all the way from Seattle." Seattle was only a name to Putruk, but she loved her present because Ivik had bought it for her. "Oh, look, Mother," cried Ahgalik as she picked up a tiny package which had fallen unnoticed to the floor. "For me too?" asked Putruk. "Yes," replied Ivik. His mother opened it and saw the big steel needles. She took one out and felt its point carefully. "Ah-de-ga" (fine), she said in admiration. "I can make your new ahtega in half the time with these."

Then, because Ootoyuk was too little to open his package, Ahgalik tore off the wrapping and brought out a bright pink celluloid rattle. "Look, Ootoyuk," she cried in excitement, shaking it before him. He put out a little hand, grasped it in uncertain fingers, and laughed the merriest laugh, so that everyone else laughed too.

"Now it is my turn," said Putruk, rising. She felt back in the corner of the sleeping bench under the pile of skins that Ivik and Ahgalik had been forbidden to touch for days past, and pulled out some things that were long and brown, and something bright blue. "These are for you," she said, handing the long brown things to Ivik and his father, "and this for you," handing the something bright blue to Ahgalik. Ahgalik shook it out and there was a new snow-shirt. It was long and straight just like her mother's, with a deep ruffle headed with red braid around the bottom. "Oh, thank you, Mother," she said.

Meanwhile Ivik and his father had discovered that their presents were beautiful new boots. "I knew about those, Mother, didn't I?" asked Ahgalik. "Yes," replied

her mother, smiling at her. "You know how to keep a secret. Those presents are from Ahgalik too, for she watched the baby and kept the pail above the stove full of snow so that I could work on them."

"They are beautiful," said Ivik and his father almost in the same breath. And indeed they were. Putruk had made the boots of seal skin, with fancy tops of two bands of white deer skin clipped very close and smooth. She had finished the seams with black deer skin and red worsted, and had hung pieces of wolverine fur all over the legs. The soles were soft and smooth, for she had chewed them carefully before turning up the edges and crimping them at heel and toe with her ivory crimper.

"I'm going to wear mine," said Ivik. "And I'm going to wear my new snow-shirt and a new hair-ribbon," said Ahgalik. "Come here, then," said Putruk. "Which one do you want?" Ahgalik shut her eyes to think better. "Blue," she announced finally. "Blue to match my snow-shirt." She stood still while her mother shook out the ribbon. Why, there was enough of it for two big blue bows, one behind each ear! Her happiness was complete.

Uguruk now picked up the flashlight which he had put down when he came in. That meant that he was ready to start for the church. Putruk took the baby and put on his soft little fawn-skin trousers and boots. Then Ahgalik helped her lift her ahtega and stow Ootoyuk snugly away on her back. When a belt was tied around Putruk's waist, Ootoyuk was riding in the warmest little nest you can imagine. Some babies might think that it was too warm, but Ootoyuk was used to it and liked it. Then Putruk pulled her hood up over her head as a sign that she was ready to go. Uguruk dropped on his hands and knees and crawled through the little opening, with the others following.

Out of doors it was pitch dark, so they all kept close to Uguruk and the little circle of light made by the flashlight. Soon they noticed other little golden lights moving in the same direction toward the church. It was lucky that they had started when they did, for when they stepped inside the church the whole village seemed to be there. In fact, the whole village was there. Other mothers, like Putruk, had brought their babies on their backs; the young, the old, the lame, the blind, everyone who was able to be out had come to church. Ahgalik darted away to find her playmates and show them her presents. Ivik followed her, but more slowly and with the dignity suited to one who had an important part in the exercises of the day. Uguruk helped Putruk take Ootoyuk out of his little cradle. Then they joined the other mothers and fathers.

Putruk looked about her proudly, for her clever fingers had had a share in the decorations. The bare little room was gay with long loops of green and red paper with red bells hung here and there. At the far end away from the door was a platform made of planks. At each end stood a Christmas tree, trimmed with tinsel and bright-colored ornaments and little dolls. True, they were not real trees, for none grow near Point Barrow. However, the resourceful doctor had taken two posts, made holes in them, put sticks in the holes, covered the whole thing with artificial evergreen, and declared the trees the equal of any he had ever seen in the States. Putruk, who had never seen any tree, agreed with him. Beneath the trees were the presents, hidden from sight under seal skins. The children hovered about them in a buzz of curiosity, poking them with their fingers, lifting an edge to peep under, and then running away in pretended fear of being caught.

When the doctor appeared and held up his hand for

silence, Ahgalik promptly sat on the floor in the very front row where she could see every move Ivik made when his turn came.

How everyone did enjoy the exercises! First the nurse from the mission hospital sang "Joy to the World," in the rich, sweet voice everyone knew and loved. Then fourteen of the little children came out, each carrying a big white paper star with a letter on it, the whole reading "Merry Christmas." Ahgalik told herself that she must be sure to remember to tell her mother what it said, for Putruk could not read English, though she understood many spoken words. After that the doctor told in simple words the story of the Christ-child, and a chorus of men followed him, singing, "There's Room in God's Love for You."

Ahgalik tried hard not to be impatient, but how glad she was when Ivik walked out on the platform in his beautiful new boots. "No one," she thought, "is as fine as Ivik." And she was equally sure that no one else stood as straight or spoke as well. Certainly Ivik went through " 'Twas the Night Before Christmas" without a pause, scarcely even stopping to breathe. Not for nothing had he said the poem over and over to himself on the trip to and from Kotzebue with the mail. Word for word, under her breath, Ahgalik followed him, for she had heard him say it so often that she could have recited it too. At the end everyone applauded—Ivik's sister and his mother and father the loudest of all.

Then the nurse sang again, "O Little Town of Bethlehem," and at last it was time for the presents to be distributed. Off came the seal skins and there the piles were. "Oh!" cried Ahgalik and all the other children, their eyes wide with excitement.

There was at least one gift for every person in the village. Over three hundred bags had been filled with popcorn, candy, and nuts, tied with Christmas ribbons, and sealed with Santa Claus stickers. These had come from far-away friends in the States. The trapping season had been good, so the Eskimos had brought presents too. All sorts of things were done up with newspaper and tied with sinew or cord. There were deer skins, snow-shoes, calico, canned foods, paper, pencils, sinew, boots, soles, deer-legs for boots, fox skins, ivory ornaments, guns, pans, and even pieces of driftwood. The tags were of seal skin, cardboard, and even of the newspaper the packages were wrapped in, with the names written on.

Work as rapidly as he could, it was over an hour before the doctor had called the last name and given away the last package. Even then the celebration was just beginning. At a signal everyone moved back and formed a great circle around the center of the floor. Then the women brought in big tin dishpans piled high with blubber for the feast. But first there was a pause while all thanked God for his goodness. Tato, one of the elders, named over their blessings. There had been a catch of eighteen whales the summer before, and plenty of seal, walrus and polar bear besides. Foxes were plentiful, and hundreds of frozen ducks were stored on the roofs of some of the igloos. Added to that, the village had been free from sickness, and the hunters and trappers had come and gone along the trails in safety.

It was after five o'clock before the feast was over and all were satisfied. Then the mothers began to tuck their babies away on their backs, the hoods were pulled up, and the families started for home. Ootoyuk had gone to sleep an hour before, while Ahgalik was so tired she was glad

to take her father's hand and walk beside him quietly. They did not need their flashlight this time—the moon was shining brightly on the snow-covered tundra.

When they reached home Ahgalik shook the snow off of the new snow-shirt, folded the pretty blue hair-ribbons carefully, and helped her mother hang up the heavy fur garments. Then she curled up beside her mother as Putruk sat down with Ootoyuk in her arms. "Oh, Mother," she said happily, "this has been the nicest Christmas." Putruk put one arm around her. "Yes, little daughter," she said, "this has been a happy Christmas. We're happy because Father and Ivik reached home safely, and we're happy because the doctor took such good care of Father's arm that it is well again." She stopped a minute. She thought of the days when there had been no hospital to care for those who were sick, no kindly doctor and nurse to tell them about the loving Father who watched over them, or about Jesus who wanted to help them to be kind and true, or about the many people in places far and near who were trying to follow him. She looked at Ootoyuk lying in her arms just as the little Jesus must have lain in his mother's arms so many years ago.

Then she went on very softly, "But we're happiest, Ahgalik, because Christmas means the birthday of Jesus, and because we know about him and love him too."

THE FIRST WHALE

PUTRUK, Ahgalik's mother, looked up from her sewing and listened. Someone had called, "Mother, oh, Mother!" in a very excited voice. It sounded like Ahgalik. It was Ahgalik, for in a second she had pushed the skin aside and crawled into the little room. "Oh, Mother," she said, and the words tumbled all over themselves, "I've been to grandmother's, and guess what she gave me."

Her mother looked at her hands. They were empty. "But you are not carrying anything, Ahgalik," she said. Ahgalik laughed and turned around. There on her shoulders under her ahtega, in just the place where her mother carried baby Ootoyuk, was a little round bump. "How many guesses may I have?" asked her mother. "Three," said Ahgalik, "oh, no, I mean two—no, one." "All right, one then," replied her mother, smiling. She thought very hard for a minute. "Is it a new doll?" she asked. Ahgalik shook her head. "I'll have to tell you."

She ran over and knelt by her mother, and pushed back her hood. "Feel," she said. Her mother put her hand down under the ahtega, touched something soft and fuzzy, and then pulled out a little roly-poly puppy. Ahgalik took it in her arms. "It's my very own," she said happily. "I'm going to take good care of it, and when it is a big dog it will pull my sled for me. Ivik promised to help me train it." She put it down carefully and then started to pull off her ahtega. "Wait, Ahgalik," said her mother. "You had better feed the dogs first."

Ahgalik started to pick up the puppy. Then she put it down again. "It is so little, Mother. I guess I'll leave

it here with you, where it's warm. Besides, some of the other dogs might hurt it." She took several large pieces of walrus meat and crawled out of sight. Feeding the dogs was easy work just then, because Ahgalik's father, Uguruk, was away with the mail on the last trip of the year, and only three dogs were left at home. Soon their yelping told Putruk that dinner was being served.

However, it seemed to her that the noise became louder. She knelt down to listen at the entrance to the passageway and almost collided with Ahgalik coming pell-mell on her hands and knees. "Father's here," called Ahgalik. Then, because the tunnel was too small for her to turn around in, she crawled into the room, turned around and crawled out again. Putruk took one quick look at Ootoyuk to be sure he was sound asleep and followed her.

Outside a dog fight was going on, with the team snarled in its own lines. Father was laying about him with his whip, and when Putruk plunged in to help him he soon managed to pull the dogs apart and chain them so they could not get at each other. The mail had been left at the mission and it did not take long to unpack the load. Ivik, who had stayed late at school, arrived before they were through, and Putruk and Ahgalik went in to cook dinner while Ivik and his father hoisted the sled and the lines up on the rack so the dogs could not eat the sinew.

Dinner was not just dinner that night, but a real celebration because Father was safely home again. He had brought with him fresh seal meat from a seal shot on the ice, and Putruk boiled it over the stove. Then she opened a can of beans, and made pancakes of flour, baking powder and water, fried in seal oil. No wonder that, before they ate, Father said a blessing to the Heavenly Father.

And how their tongues did fly. Ahgalik had to tell

about the new puppy, and of course Father had to tell all about his long trip of almost two months. To his way of thinking the last few days had been the most exciting ones. He had seen the first flock of ducks flying overhead and had noticed that the shore ice was soft and showed signs of breaking up. This meant that spring was coming and whaling would soon begin. He had made the trip to Kotzebue and back in record time because he was the captain of a whaling crew and needed to be back to go out on the ice with his men. Ivik had news, too, for he had watched the preparations for whaling while his father was away. The big umiak had been stripped of its old covering, and a new watertight one of walrus had been put on. The whaling gear had been overhauled, and as soon as the leads opened up they could be off.

It was only a few days later that the first lead came. The heavy sea ice moved away from the shore ice and opened up a channel many miles long and two or three hundred yards wide. Through this the whales would surely go as they moved north and east, and along it was the place to camp to catch them as they rose to spout.

Uguruk's crew was one of the first to leave for camp. They took with them the big umiak, a tent, reindeer skins for bedding, a sheet-iron stove, some tea and flour, seal-oil tins for cooking, cups, bowls, and spoons. Of course the most important part of their equipment was the gear. They had guns that discharged bombs and harpoons, long lengths of heavy manila line, and sharp knives.

Ahgalik and Ivik saw them off and then went out the next afternoon to visit the camp. It had been set up on the ice near the lead where there was a good view in both directions. Right at the edge of the ice, where it could be launched noiselessly by a single man, was the umiak. Some of the guns were in position in the bow, others were

kept ready propped against a log of driftwood. The tent was against a high wall of ice, which served as a windbreak, with a tall pole in front of it. This was where the flag would go up when a whale was caught as a signal to all the people to come help cut it up. Ivik looked at it longingly. It was so hard for him to have to stay at home in the village with the women and children when the men were all out on the ice. Ever since the fall before, when he had helped his father carry the mail, he had felt that he was grown up enough to belong to a whaling crew. But his father had said, "Wait. Perhaps another year." And waiting was hard.

Every day the two children went out to visit their father. Sometimes their mother went, too, taking Ootoyuk tucked snugly away on her back under the ahtega. Ahgalik usually carried her puppy in just the same way, so that she looked like a little copy of her mother. How disappointed they all were when for several days everything was quiet, and then how glad when suddenly the whales began to blow. Ahgalik could scarcely keep still when she heard the steam boiler sound, now here, now there, but at first always a long way off. She had to remember very hard that the rule on the ice was quiet, and that she would be sent home at once if she made any unnecessary noise. Fortunately for her, it was while she was sitting near the tent with her father and Ivik one afternoon that the first big whale broke the water far enough down the lead so that her squeal of joy did not really matter. Up went the spray of water, and under went the long black body to stay down for at least fifteen minutes before it came up to breathe again. Just where that would be nobody knew.

Uguruk motioned to the children to stay where they were and signalled to his men. Noiselessly they launched the

umiak, paddled a short distance away from the ice, and waited. It was an exciting wait, because their success and also their safety depended on where the whale came up. Even little Ahgalik knew that a whale, approached from the front, sees badly but hears fairly well; that approached from the back, it neither hears nor sees; but that approached from the side it sees and hears easily.

At last, with a swish of parting waters, the whale rose a short distance ahead of the boat, which glided upon it swiftly. Ahgalik put her hands up to her ears as the guns went off and the bomb exploded. Then the harpoon with the line attached to it found its mark, and a wild ride started for Uguruk and his crew, because the other end of the line was tied to the umiak. As the whale dived they let out the line; as it came up, they took it in. For one breathless moment it looked as though the whale was about to dive under the ice and they would have to cut the line and lose it. But instead it came up against the ice and another bomb easily finished it.

How excited Ivik and Ahgalik were! Ivik ran at once and put up the flag which announced that his father had caught the first whale. Then he hurried down to the water's edge to lend a hand with the landing. First the whale had to be towed over to the edge of the ice near the camp. Then the umiak was hauled up on the ice and put to one side, out of the way. After that the heavy block and tackle used to pull the whale itself out of the water were moved into place.

Ahgalik kept one eye on these activities and the other on the village. Almost at once it seemed to her that she saw the teams coming full tilt across the ice. Every dog had been harnessed, and behind the sleds ran the men, the boys, and even the women with their babies on their

backs. Ahgalik with the puppy tumbling at her heels ran about in everyone's way, but no one minded because they were all so happy.

In a little over three hours the whale was cut up and divided. The bones and the largest share of the meat went to Uguruk and his crew, while Uguruk himself had the flippers and the tail, which are considered especially good. Some choice pieces were set aside for the church feasts, and others were taken for the deacon's fund, to be kept for the old people, the widows, and the poor. The rest went to those who helped in the cutting. Since a whale weighs a ton for each foot of its length and Uguruk's catch was seventy feet long, there was enough for all.

Putruk loaded a part of the share for their family on her sled, called to Ahgalik, and then looked around for Ivik. She found him where he had been all afternoon, close to his father and sharing in all that Uguruk did. "Come, Ivik," she called, "Ahgalik and I are ready." Ivik looked at his father longingly and then came forward slowly. Uguruk laughed. "I believe Ivik would rather stay out here on the ice with us. Would you, Ivik?" "Oh, Father, you know I would," said Ivik. "All right, then," answered Uguruk, "you may stay. You worked well today and we may need you if we catch another whale. Would you like to run up the flag for us again?" "You bet I would," said Ivik.

So Ahgalik and her mother went home to the warm igloo while Ivik stayed out on the ice. That night, after such a busy day, he dreamed all night long of putting up flags and hauling whales. What was better, though, he not only dreamt about doing these things, but in the days that followed he did them too.

NALAGATUK

PUTRUK shook out her sewing and held it up at arm's length. At last it was finished, the bright red new snow-shirt made from the calico Ivik had brought her from Kotzebue last Christmas. As she stood to try it on Ahgalik looked up from her own sewing and watched her. There was no mirror in the little igloo, so Putruk turned this way and that, trying to look at herself while Ahgalik followed her with admiring eyes. "It is beautiful, Mother," said Ahgalik. Putruk smiled at her. It really was the prettiest snow-shirt she had ever had, but of course the reason she was so proud of it was because Ivik had bought the calico for her with some of the first money he had ever earned. Carefully she pulled it off over her head and folded it and put it on the pile with the rest of her sewing. There were four new snow-shirts there, one for each member of the family, all ready to be worn on the great day when the Nalagatuk would take place.

Ahgalik turned back to her sewing with a sigh. "It just won't come right, Mother," she said. "I'm afraid my doll won't have a new snow-shirt to wear to Nalagatuk." It was the first time Ahgalik had tried making anything so difficult, but she did want a tiny snow-shirt made out of the scraps of bright red calico. It had not looked hard because the doll was so small, only four inches long. Ahgalik was very proud of it. Her father had carved it for her out of walrus ivory. It had eyes, a nose and a mouth, arms sticking out stiffly at its sides, and legs made of skin sewed on with sinew. Her mother had made a

suit, trousers and ahtega of fawn skin for it, just like Ahgalik's.

Putruk took the little snow-shirt. "Why, you're doing nicely, Ahgalik," she said encouragingly. "Of course the ruffle is hard—why not let me finish it for you? I can do it while you go out to look for Ivik. He is slow in coming to help us move."

Ahgalik was glad enough to do anything to hurry Ivik. She had been looking forward to moving-day for weeks. The sun had become warmer and warmer as it stayed up longer each day, until by the middle of May it did not go to bed at all. Little by little the snow had melted and the ground softened. Buttercups and little white flowers were blooming in the snow and the birds from the south had appeared. Several days earlier Ivik and his mother had taken their axes and sharp knives and cut through the snow blocks that had covered the igloo to keep it warm during the winter. Then they had hauled the snow away so that it would not melt near the house and make it uncomfortable. Other families had done the same, so that now instead of the winter village of white houses there was a summer village of little brown houses covered with sod.

Each day Ahgalik had been down to the beach to look at the snow, for she knew that as soon as it had melted they would set up their tent and move there for the summer. She liked the nice warm igloo in the cold dark winter, but during the summer she wanted to be out of doors in the sunshine. Then too she could play with the other children and practise jumping for the Nalagatuk.

Now moving-day had come. But before she could do more than pull on her ahtega, Ivik had arrived with the exciting news that Father was already at work down on the beach. How everyone did hurry! Of course the dogs

had to be harnessed so that everything in the igloo could be moved on the sled: the stove, the pots and pans, the furs for the bedding, the sleeping bags, down to Ahgalik's doll and Ootoyuk's bright pink rattle. Back and forth went the sled, moving slowly over the soft wet ground. Ahgalik and Ivik ran with it, pushing to get it over the bumps or throwing blubber under the runners to make it slide more easily. Mother and Father put up the tent, a new tent unlike any they had ever seen except in pictures.

Other years they had all lived in a tent made of canvas stretched over long pieces of willow that had been brought from inland in the river country. Both ends of the long yielding sticks had been put in the ground, making a low arch. Several arches were set up in a line, then others were put over these at right angles, making a dome-shaped framework for the canvas. But the new tent had a long stick down the middle, called a ridge-pole, supported on posts at the front and rear. The sides sloped down to the ground and there were openings at each end. Best of all, the tent had come by boat from the mysterious and distant place called the States.

Finally they were settled and the igloo had to have its spring cleaning. Putruk and Ahgalik swept out the floor, scrubbed the wooden framework, and left the window and the passageway wide open so that the fresh air and hot sunshine could make it sweet and clean for winter.

Meanwhile Uguruk's crew, as well as the other crews out on the ice, had caught more whales. Walrus and seals were brought in too, and the women were kept busy storing food away. Some of the meat was put in cellars dug down eighteen inches into the earth where it would stay frozen until needed. Some was stored in pokes made of seal skin turned inside out with all the holes but one sewed

up with sinew. Seal skins and walrus skins, later to be made into boots and ahtegas, were stretched on wooden frames to dry in the sun.

Putruk and the other mothers were busy all day long. Ahgalik helped her mother as much as she could and also took care of Ootoyuk. Ahgalik never seemed tired and never seemed to want to go to sleep. She and the other children wanted to be out all night as well as all day playing the games they could not play during the winter.

The favorite game of both boys and girls was seesaw. This was preparation for the great day when they would be able to take part in the Nalagatuk. Ivik fixed up a fine seesaw by putting a plank of wood on a hard mound of earth near the tent. The highest end was only two feet from the ground, but as the children stood for the seesaw instead of sitting down, great skill was needed to keep their balance and come down with both feet squarely on the board. They practised jumping for hours at a time.

So summer went on and the end of the whaling season drew near. It was a good year; over fifteen whales were caught and there was plenty of food for the winter. Every day there was more talk of Nalagatuk as the village wondered which crew would have the greatest number of whales to its credit. For a time Uguruk and Tato were tied. Then Uguruk caught one more whale, the last of the year, so that he and his men had the honor of taking charge of the celebration. Putruk was happy indeed that she had made the four new snow-shirts for her family.

For several days everyone was busy getting ready. First an open, sandy stretch of beach was chosen. Umiaks were brought up and turned on their sides to make shelters from the wind. A great piece of canvas, hung on a rope stretched between two upright wooden posts, was also put up to serve as a windbreak. The sun might be

warm but the air was still cold. Then the walrus hide for the Nalagatuk, which is the name for the ceremony of jumping on the walrus hide, was put in place. It was a great piece of heavy leather fastened by four heavy cords to posts braced in the sand.

When the great day finally arrived the whole village, young and old, came to the Nalagatuk. First there was prayer, and songs of praise and thanksgiving for the good whaling season. Then the fun began. How many things there were to do! The children played games or ran races on the beach. When they were tired they joined the old people sitting in the shelter of the umiaks. The food was there, blubber and whale meat, all they could eat and more. Most of the time, however, the children were a part of the crowd at the Nalagatuk itself.

The men took turns grasping the edges of the walrus hide, holding it low while the jumper took his place in the middle. Then they jerked it out, sending him high in the air. Up and down, up and down they tossed, as long as the jumper could keep his balance and stay on his feet. Men and women, old and young, tall and short, thin and fat, had a try at it during the day. Ivik's hours of practice on the seesaw had made him quick and limber. He knew just how to hold his muscles tense and his body erect, to come down ready for the rise so that he could keep going higher and higher and faster and faster. Even little Ahgalik stayed on for several minutes before she pitched off on to the sand and rolled over laughing.

At midnight the dancing began. The musicians sat in a row in the shelter of one of the umiaks and played their drums. They beat time as they sang, and the dancers kept time with their arms, feet and bodies, scarcely moving from the place where they stood. Sometimes the singers went very fast and then the dancers leaped into the

air, keeping pace until they lost their breath and had to let others take their places. Ahgalik liked especially to watch this, because both Putruk and Uguruk were among the best dancers in the village.

However, even a Nalagatuk cannot last forever, and by five o'clock in the morning, with the sun shining brightly as it had been all night long, everyone began to go home. Uguruk went along with his family, for he had broken camp on the ice and would live now in the tent until it came time to move back into the igloo. Already Ivik and he had planned to go hunting for walrus in the umiak or to go out in their kayaks after seals.

Ahgalik could not help being sorry at first that the Nalagatuk was over, for she had looked forward to it so long. But as she stumbled sleepily along beside her mother she began to think of all that she could do during the winter. Her puppy was getting to be a big dog and Ivik could soon break him in. That meant that she would have her first sled dog of her very own. Then the little snow-shirt for her doll had been made so nicely that Putruk had promised to let her help with the sewing on Ootoyuk's new suit of furs. Best of all, school would soon begin and she would be in the third grade. After all, summer was nice, but winter was nice too, and Ahgalik could not help wondering whether, perhaps, she even liked winter better.

One thing she was sure of that night, or rather that morning, as she rolled up in her furs, and that was that nowhere had there ever been a better Nalagatuk, or a happier little girl than she.

THE RAVEN HAT

LATE one afternoon over a hundred years ago a strange party of about forty men camped for the night in a little protected harbor on the southern coast of Alaska. They were of the Sitka tribe and with them was their chief Kahtlian. They had come many miles that day and had but a short distance to go, but they were glad to rest. Carefully they drew their great war canoe, carved out of a single red cedar log, up on the beach out of reach of the tide. Then they made a heaping fire of spruce logs and sat around it to eat their supper of dried fish and seaweed. The leaping flames brought out the patterns in their bright-colored blankets and shone on their fur caps and on their dark eyes as they talked excitedly together.

No wonder they were excited, for this was a war party on its way to attack the Russian fort. In those days Russia owned Alaska, but valued it chiefly for its furs. The Russian government paid little attention to the people except to make laws which they did not like and then threaten them with death if they disobeyed. The natives resented this and often fought to protect their rights.

As the men talked, Kahtlian the chief sat to one side working busily. He was carving a war hat from a piece of red cedar. It was a strange head-dress, weighing about twelve pounds and very large. Kahtlian was making it in the shape of a raven's head, with beak extended, because he belonged to the great Raven clan.

Kahtlian did not finish the hat that night, so the next

morning he worked on it in the canoe as they went on their journey again. He completed it at last and placed it proudly upon his head just before the canoe rounded the last point and they saw their goal, the Russian fort. The fort, which was two stories high and built of logs, looked threatening indeed, for its guns were trained upon them. For a moment the men hesitated, but Kahtlian rallied them, calling, "Brothers! My heart is strong! Follow me!"

And follow him they did, so bravely that the Russians were driven away and the fort destroyed. Kahtlian knew, however, that this was only the beginning of the struggle, for the Russians were sure to send more men against him when they learned what had happened. So he and his party went on to a place near where the town of Sitka now stands. There they began to make ready for the coming of the Russian boat, or fire canoe, as they called it. They collected great stores of fish, berries, and venison, and built a bomb-proof cellar to protect them. Then they waited. At last came the call from the watch on the highest point overlooking the harbor, "Fire canoe is coming." Instantly all was excitement, the women and children hurrying to the mountains, the men hiding in the cellar.

The Russians entered the harbor, and seeing nothing of the natives supposed they had taken to the woods. So two boats were sent ashore for fresh water. The natives attacked them, so the ship opened fire on what the commander thought must be a village hidden by the trees. The bombardment went on for several hours while Kahtlian kept his men hidden. At last the Russians, thinking all was safe, landed a large force. They, too, were surprised by the natives, led by Kahtlian wearing his raven hat, which all now thought gave him magic powers.

Kahtlian and his men fought recklessly, and finally the Russians, tired out, turned to retreat. To their dismay they discovered that the tide had gone out and left their boats high and dry on the beach. There was nothing to do but separate and try to find safety in the woods.

The natives, victorious again, celebrated by a feast in honor of their great war-chief Kahtlian. At last their food ran low, and men were sent to the place where extra stores were hidden, only to find that the Russians had destroyed everything. Without food the natives were helpless, so they decided to retreat up through the mountains. It fell to the lot of the women to carry burdens and also the heavy raven hat. If a mother could carry her child and the hat, all was well; but if one or the other had to be left behind, it must be the child, not because Alaskan mothers did not love their children but because the hat was sacred and must be saved at all costs.

The years went on, and in March 1867 Alaska was purchased from Russia by the United States. Two years later, when Dr. Sheldon Jackson went to Alaska, he was told the story of Kahtlian, and learned that the famous raven hat was then owned by Kahtlian the third. It was about this time that the soldiers were withdrawn and Alaska was left without any government for two years. The natives supposed that the United States had given up the land, and Kahtlian organized a party to kill the American traders who were left behind. Fortunately word of the danger reached Victoria, British Columbia, and at the request of the people in Sitka an English gunboat was sent to protect them. From that time for several years Kahtlian was noted for his opposition to the United States and to Christianity.

Little by little, however, his ideas changed. First he became chief of the native police and made trips to many

villages around Sitka in the performance of his duties. Then he began to use his influence to persuade his own people to leave their old ways and customs. When the Alaska Native Brotherhood was started in Sitka he gave ground in front of his own house for the building. This brotherhood is an organization of native men of southeastern Alaska who have banded together to help one another, and to try to become good citizens of the United States. Some of the older people did not want to join the brotherhood, and it was Kahtlian who persuaded them that it was for their good and the good of Alaska.

Finally Kahtlian became a Christian. For some time, as head of his clan, he kept the old raven hat. At last he took it to his friend, one of the missionaries. Holding it in his hand he related the stories about it, and then held it out, saying, "Now take, my brother; I have tried to be a Christian and keep these things, but I cannot do it. I could sell this for one hundred and fifty dollars but I do not want the money. Take it, destroy it, keep it, anything you like. As I give you this hat, I give up my past life, my old superstitions, and my sins, all my envy, fighting, witchcraft, and selfishness, and take the American flag for my totem and the Lord Jesus Christ as my guide and Savior."

It was not always easy for Kahtlian to stand out against the old customs. For instance, in 1904 there was great excitement over a big potlatch or native feast to be held in November. It was to last for several weeks, with feasting by day and dancing by night, and people coming from nearby villages. Six native chiefs led by Kahtlian appealed to the governor to forbid the potlatch, but there was no law against it and he could not do so.

As the tribes arrived at Sitka they were greeted by the chiefs. Some wore their red dancing garments, heavily

beaded and embroidered. Others wore the beautiful Chilkat blankets with the designs in blue, yellow and black. Many wore dancing hats made of carved dark wood set with abalone shell. After the greetings and dance on the beach, all went into the new house which had been built for the potlatch. Here more dancing and feasting went on.

Kahtlian's friend the missionary knew how hard it would be for Kahtlian during the potlatch. He knew that Kahtlian's friends would taunt him with having become a Christian, so he asked him to come to his house to stay while the feast was going on. But Kahtlian's reply was, "Do not fear for me. My God is a present help in trouble; therefore I will not fear." And during the six weeks of the great potlatch, with over five hundred natives celebrating by day and night, Kahtlian stood firm. In his official position as native policeman he was always on hand to prevent fighting and quarreling.

That was the last potlatch ever held in Sitka. The next January an agreement that potlatches would not be held again was drawn up and signed by the chief men of the Sitka tribe before representatives of the United States Government.

Is it any wonder that when the native people of Sitka think of Kahtlian or the old raven hat they remember not the first Kahtlian who fought the Russians, but that other Kahtlian who tried to help his people give up their old ways, and who said, "I take the American flag for my totem and the Lord Jesus Christ as my guide and Savior"?

FOLK TALES

TOTEM POLES OF BEAR AND RAVEN

No one knows quite how totems or totem poles originated. The Thlinkets used to tell many stories about them. For instance, a raven on a totem pole takes one back to the beginning of time. In the beginning all was darkness. Then two Indians, weary of doing their work by the light of carefully hoarded fires, changed themselves into ravens and flew up into the blackness above. Soon they spied an eye of light opening and closing. Watching their opportunity they slipped in and, changing themselves into pine needles, dropped into a fountain near by. When later some maidens came to fetch water they were drawn out, and afterwards were born as children into the world of light.

Thereupon they set about to discover the secret of light. They guessed it lay in a crystal ball which they found in their grandfather's house, and so they besought the old man to let them play with the toy. One day they made off with it and, changing themselves into ravens again, slipped through the opening back into the darkness from which they had come, carrying the ball in their beaks. Upon their return to their own people they asked what the people needed most. Light, was the reply. Then the ravens tossed the crystal ball until it fell and broke with a burst of light, the fragments becoming sun, moon, and stars. Some of the totems show the raven with a disk in its beak, indicating just how the ancestors of the Raven clan brought light to the earth.

Those who have the bear for a totem say that long

ago an Indian once went out into the woods to hunt mountain goats, lost his way, and met a great black bear. Instead of harming him the bear cared for him and taught him how to build boats and catch salmon. The hunter stayed with the bear two years and then went back to his people. However, he had changed so much in that time that no one recognized him and he scared everybody. Finally one man caught him and took him home. When they tried to feed him he would eat only raw food because that was what the bear had given him. The medicine man was called in and at his advice the hunter was fed herbs. These turned him back to a man again. He did not forget his friend the bear but sought him whenever he wanted help, and also taught the people all he had learned from him. When he was ready to build a new house he carved a bear on it, and when his sister wove a new dancing blanket for him she made the picture of a bear. So the bear became his totem.

DARKURCHIE

In the old days physical strength was considered the most valuable possession a man could have. This was because men had to secure food and skins for clothing by hunting, and because they had to defend themselves against their enemies. Among the people of Alaska the story of Darkurchie was therefore a favorite. It was told to teach the boys the great virtue of doing everything possible to become strong. The story follows.[1]

"Once there was a great chief named Katlwait who wanted to hunt sea lions. There were no guns in those days, so he had to depend on his own strength. He knew

[1] Adapted from *Totem Lore of the Alaska Indians,* by H. P. Corser, published by the Nugget Shop, Juneau, Alaska. Used by permission.

he was not strong enough, so he went to a medicine man and said: 'How shall I become powerful enough to hunt sea lions?' Then the medicine man sat for a long time without moving or speaking while his spirit left his body to try to find an answer to the question. When it came he said, 'Katlwait, you and all your people must bathe in sea water every morning during the winter. That will give you strength.'

"'But how shall we know when we are strong enough to fight the sea lions?' asked Katlwait.

"'That is easy,' replied the medicine man. 'See the limb of that tree? Pull it out. See that tree about as large as your head? Twist its trunk and you will be strong enough to kill sea lions.'

"After that all the people went to bathe every morning. Then they would try to pull the limb out and twist the trunk of the tree, but no one was able to. Now the chief had a nephew, named Darkurchie. He would not go and bathe when the rest did. He said, 'It is too cold.'

"Katlwait became very angry and said to his wife, 'Do not give Darkurchie anything to eat,' and told Darkurchie, 'Stay with the women,' and all the people laughed.

"But by night Darkurchie, when everyone slept, would go out and bathe. When he returned he would put a blanket over his head and then lean over the fire to dry and warm himself. The soot blackened his face so when the chief saw him one morning he cried out, 'Our girl-man has dirty face. We will call him Ductut after this,' and they all laughed and called him Ductut, or Dirty Face.

"But Darkurchie was clever. He said nothing but he kept on bathing. One night when he was in bathing a man came to him and wrestled with him. It was a hard fight. At last the man threw him.

"Then the man said, 'Darkurchie, you do good work. Keep on bathing. Pretty soon you can throw me. I am East Wind. When you throw me you will be strong enough to fight the sea lions.'

"Pretty soon the East Wind came again. Darkurchie threw him. Then the East Wind said, 'You will do. Pull the knot out of the tree and twist the trunk of the young tree.' So that night Darkurchie pulled the knot out and put it back again, and twisted the trunk of the young tree and then untwisted it so it would look as though it had not been touched.

"Next morning Katlwait went into the cold water and then ran to the tree. He pulled the knot out and twisted the trunk of the young tree just as easily as could be, because all this had been done before. He praised himself because he was so strong, but he was not. Then all the people took the big canoe and went with him to kill the sea lions.

"Darkurchie went too. When they came to the place where the sea lions were, Katlwait leaped out of the canoe and ran to meet them. But the sea lions pulled him down on the rocks and killed him.

"Then Darkurchie told how he had pulled the knot out of the tree and twisted the trunk of the young tree. After that he leaped out, ran to the sea lions and overcame them easily.

"That is how Darkurchie became a big chief and very rich. And that is why in former days the natives made their boys bathe every winter in cold water to make them strong."

BOY-AND-GIRL ACCOUNTS FROM ALASKA

These accounts were written by native students in the Sheldon Jackson School, Sitka, Alaska.

Metlakatla and its Natives

Metlakatla, a small Indian town sixteen miles south of Ketchikan, is located on the west side of Annette Island. It consists of about eight hundred natives, and a few white people, most of whom are government teachers.

The people of Metlakatla have a cannery of their own, and also a power plant which lights the entire town. The dwelling houses are up-to-date and well equipped with modern furniture and other household necessities. Each family has a small piece of land on which to plant potatoes and other vegetables for their winter's food. When spring comes around most of the people start fishing and keep it up until the middle of October. By this time many of them have earned from five to eight hundred dollars.

The town has two societies which furnish occasional amusements. It also has its own mayor and town council.

Life in Klukwan

Klukwan, a town of about two hundred people, is twenty-two miles north of Haines. Each family owns its own home. Many of these houses are two stories high and contain from two to four rooms.

Some of the natives work in the canneries in the summer. Others go fishing. Those who stay at home do their own home canning, such as canning fruit, jams, jellies, and vegetables from their own gardens. In win-

ter there is but a little work to do. Some of the men go to Juneau and other places to work, while others go out trapping and trap mink, lynx, muskrat and foxes.

There are very few amusements in Klukwan. Each Thanksgiving the natives get together in the hall of the Alaska Native Brotherhood, to which most of the men belong, and have their Thanksgiving dinner of wild roasted duck or rabbits and vegetables. There are no theatres, but some of the natives own their own cars and go to Haines whenever they want to. On holidays the United States public school has entertainments for them. At Christmas the Alaska Native Brotherhood collects money and gives presents to the little children.

On Sundays there are morning services in the church. There is a choir, and an orchestra of an organ, a saxophone, a violin, a clarinet and a cornet. Sunday school is in the afternoon and the Christian Endeavor meetings are in the evening. There are midweek prayer meeting services too.

The people have a town council and elect their own mayor, judge, city clerk, treasurer and the councilmen.

Foods used by the Indian People

The natives of Alaska know how to provide food for themselves from things that white people would not think of using. Some of the older folks still preserve their food in the methods used centuries ago.

The meats of deer, seal, and bear are well liked. They are cooked first, then dried in the smokehouse, and packed in oil to keep during the winter. Salmon, caught in the shallow streams, are also packed away. The women clean, bone, and slice them, and dry them in the wind and sun and then in the smokehouse before tying them in bundles to store away.

Another food which is preserved is the herring eggs. Early in the spring people watch eagerly to see the water turn to the color of milk. They know that this is caused by the fish eggs, so they place branches of hemlock in the water. When the water looks clear again the branches covered with fish eggs are taken out and hung in the trees to dry. They are then packed for the winter.

Black seaweed, which is the best seaweed for food purposes, is picked from the rocks in great quantities during June. It is washed in water, then spread out in the sun. When dry, it is seasoned with clam juice and alder leaves, and packed in boxes weighted down by heavy stones. This packs it into squares which are dried again and then stored in cedar boxes.

Clams are also dried for winter use. First the clams are taken out of the shells and cleaned, then they are cooked and strung on sticks and dried in smoke.

Berries are preserved in somewhat the same way as meat, only they are put into oil while fresh. Some fruits which we preserve are crabapples, high-bush and swamp cranberries, blueberries, huckleberries, and wild currants. Soapberries are picked and dried. They may be kept as long as desired. When wanted for use they are soaked, then beaten until they are ready to eat. The natives enjoy them as much as most people do ice cream.

Since the coming of the white people the principal vegetables used in Alaska are turnips and potatoes. Canned goods have been introduced also, but the natives still enjoy eating many of the foods used by their forefathers.

At Work in a Salmon Cannery

A superintendent is the head of each cannery. Under him is often a Chinaman who employs the workers. These workers are natives, white men, Japanese, Chinese,

Filipinos, and others. The workers that have no families live in bunk houses, while the families live in small cottages. Some of these cottages are well furnished, but this depends on the kind of company owning the cannery. A large cannery may employ as many as one hundred and fifty men and women.

The cannery does not start until the seiners bring in fish, or until a cannery tender brings in fish from the traps. The fish are pitched into a box-like structure and passed on up into the cannery by means of machinery. They are then washed by a stream of water from a hose, and put through a machine where they are cut open and the heads and fins cut off. They then go on into the filler where the cans are filled. The filled cans come out on a table, which is called the patching table, where the workers watch to see if the cans need more fish or are too full. They then move on, by means of a flat iron chain, to the capping machine where the caps are put on. From there the cans go into the retorts, where they pass through steam for twenty minutes. After they come out from the retorts they are again put into boilers, cooked, and afterwards washed. When they cool they are labeled and packed.

The employees work twelve hours a day when there are a lot of fish. They work from six a.m. to six p.m. The cannery runs on Sunday because they do not seine on Sunday, and all the fishermen bring their fish in on Saturday before midnight. The fish that the boats brought in on Saturday being all packed on Sunday, this leaves no fish for Monday. So the cannery usually does not run on Monday.

Salmon Trolling

The chief occupation in Alaska is fishing. Fish are caught in traps, by the use of seines, and by the use of

hooks and lines. The last method we call trolling. Some of the fishermen in Alaska use gas boats for trolling, while the others use rowboats or old-fashioned canoes. People that use gas boats make more money than the ones who use the rowboats or the canoes. They use lines weighed with lead sinkers for trolling. The power trollers use about five or six lines, each weighed with fourteen- or thirty-pound sinkers and having three or four hooks. The hand trollers use only one line, weighed with two- or six-pound sinkers and with only one or two hooks. Fishermen use either herrings or spoonhooks for bait. They put the herring on the hook and bend it a little so that it will turn in the water. Spoonhooks are made of flat tin or bronze. They are shaped something like little fish. Spring and summer are the best seasons for trolling, but people can troll in the fall or even wintertime. Good gas boat trollers often make from fifty dollars to one hundred and fifty dollars in one day, but the fish are not plentiful enough for them to be able to make so large an amount of money every day. The hand trollers make only from ten to fifty dollars in a day.

Totem Carvers in Alaska

There are few totem carvers in Alaska today who understand their work. The Eskimos, who live in the far north of Alaska, are known to be ivory carvers. Our people here in south Alaska work in wood.

When the people wanted to make a totem pole they first cruised for the right size of cedar log, and when they found it they used an axe or a saw to cut it down. After it was cut they sized it up to see which side would be best for the face of the pole. They then trimmed all the branches off, set the log on the ground, and chopped it down to one-half of the diameter of the timber, cut

the rough side off, and smoothed the remaining side off for the carving work. All the rough work was done with an axe, and the finishing was done with smaller tools. Some of the tools were made like chisels and some like finishing adz.

The work on the design took patience, because the carving was all done by hand. The native colors are red, black, yellow, and light blue. The dyes were made from certain kinds of rock, roots or fruits. When the people painted the totems they used black on the eyebrows, hands, feet, and ears. The yellow was used around the eyelashes and on the inside of the ears. Red was used for the body, and light blue for the corners of the eyes.

Opportunities for Educated Natives

The educated natives are few in number, for we are in the dawn of civilization. Our old customs and ways are now looked upon as things of the past. We want to do things by the modern methods. The opportunities which are open to the natives are getting greater each year. This is because the people are seeking more and more of the higher education which is open to them.

There are many vacant fields that are calling us, a few of which are as follows: doctors, lawyers, nurses, school-teachers, pastors, business men, civil engineers, boy scout leaders, girl scout leaders, electricians, mechanics, carpenters, and so on.

At the present time we have only one educated native lawyer, one native pastor who has had seminary training, and not more than twelve government school-teachers. There are others of ability in other vocations. These people are pioneers in the field and we are preparing to carry on the work.

THE COURSE

12,050

SESSION I

Materials needed. Blackboard—Pictures and curios from Alaska—Large map of the United States, including Alaska—Paper and pencils (for letter writing)—Typewritten copies of worship material and true-false test.

Pre-session period. Show pictures of Alaska, books, and curios as the group assembles.

Introduction of subject. Stories or anecdotes about work in which the leader expects to interest the children may be used as an introduction. The following approach, used with the groups which tried out this course, is typical.

Have you seen anything familiar in the pictures you have been looking at? Anything new or strange? What do you yourselves know about Alaska? [Discuss these briefly.] I wonder whether you would like to hear a letter from a boy who lives in Alaska. He is an Eskimo boy named Roscoe Max who comes from Point Barrow, way up north. Just now he is going to school at the Sheldon Jackson School at Sitka, Alaska. [Locate places named on the map.] This is one of the mission schools which the Presbyterian church has to help the boys and girls in Alaska. How would you like to travel this far to go to school? [Trace journey by dog-sled to Nome, thence by boat to Seattle and back up to Sitka.] The extra distance is necessitated by the fact that south-bound boats do not stop at Sitka. He must have wanted to go very badly, mustn't he? This is what he says:

Dear Unknown Friends:

There are about one hundred and fifty scholars here in Sheldon Jackson School. We sure have lots of fun. This is the best school I ever attended. I used to go to school at home, but not so many children. I am in the seventh grade now. Hope you enjoy my letter.

I am of the Eskimo race from Point Barrow, the northernmost part of Alaska. It is the coldest place of Alaska. The snow is four feet average, and is always drifted in the middle of the houses about ten or twelve feet deep. Lots of fun up there, especially in winter, coasting, skating and skiing.

We also have tame reindeer. I like to drive them in sleds. They are strong and big. When they get mad they are fierce. I never made them mad myself. I always treat them the best I know how, but one time I drive a crazy one who always like to kick. So I put a needle in the end of the stick and when he kick I always poke him with it. While I was driving him I forgot about him so he kick me in the face and gave me a black eye. After that I never use him any more.

I am fond of hunting. We always hunt whales, walrus, seals, white fishes, bears and foxes. Last summer my dad's crew caught a whale. We sure have some fun. He made big waves around us. I got a little scared for a while. Then my dad shot him in the neck and killed him. Took us three days to take the fat, meat and bone out.

We also hunt foxes in trapping seasons. One time I was lost three days and nights out in the cold. The longest day at that time was three hours. Dark all the rest of the day. I found the way home myself. Lots of my relatives were seeking for me, but they could not find me. The reason why is the storm covered my track with snow. When I got home I was hungry as a bear. Although there is nothing much in this note I send my best wishes and regards to you all.

Yours,

Roscoe Max.

What did you learn about Roscoe Max from his letter? What else do you know about the Eskimos? We are going to study about Alaska for a while to find out something about the country, the boys and girls who live there, and the ways in which we, through our church, can show our friendship. What are some of the things you would like to find out? [List climate, houses, products, food, dress, etc.]

Planning for handwork. How would you like to pretend that we are taking a trip to Alaska to see for ourselves and get acquainted? What kind of records of our trip shall we keep? [Discuss a traveler's diary, a ship's log, posters, a group scrap-book, individual notebooks and so on, making a definite choice.] I wonder whether we could make some houses, perhaps a whole village, to show our friends here how the boys and girls in Alaska live. [Suggest that the children look up pictures, books and magazine articles on Alaska, at home and at school. This handwork may be started, if desired, at the close of the session.]

True-False test. One way of finding out what we know or do not know is to take a test. Have you ever taken tests in school? What kind? I am going to ask you to take a test called a true-false test so we can discover what we need to learn about Alaska. You may know the answers to many of the questions or to only a few of them. Do not stop to think too long but answer whatever questions you can. You will take the test again after several weeks to see how much you have found out. Remember that it is very important to do just as the directions tell you. Let us read them together.

TRUE-FALSE TEST

Some of the statements given below are true. Some are false. Read each statement over carefully and then put a cross (X) in the square where you think it belongs. Thus the statement, "The Eskimos wear clothes made of furs," is true. You will therefore make a cross in the square marked TRUE, like this:

	TRUE	FALSE
The Eskimos wear clothes made of furs.	X	

You will be given five minutes. Be ready to start when the signal is given. Say nothing after the signal is given until the signal is given to stop. Then stop *promptly* when the signal is given.

1. Eskimos live in Alaska.
2. Alaska is covered with snow and ice during the whole year.
3. Alaska is a part of the United States.
4. The sun never sets in northern Alaska during the summer.
5. The native people in Alaska used to put tall posts called totem poles before their houses.
6. Totem poles were idols the people worshipped.
7. Some of the Eskimos build their houses out of driftwood and sod.
8. The United States bought Alaska from England.
9. Some of the people in Alaska dress as we do.
10. Flowers cannot grow in Alaska because it is so cold there.
11. The Eskimos have a great feast when a whale has been caught.
12. Many of the people in southern Alaska make a living by catching salmon.
13. All of the people in Alaska travel by dog-sled.
14. There is a great deal of gold in Alaska.
15. Many tourist boats go to southern Alaska in summer.

16. The Eskimos use boats made of seal skins.
17. There are many automobiles in Alaska.
18. Alaska used to belong to Russia.
19. The Eskimos are queer because they wear fur clothes.
20. Many of the people in Alaska are Christians.
21. The name Alaska means "the great country."

KEY

1. TRUE	8. FALSE	15. TRUE
2. FALSE	9. TRUE	16. TRUE
3. TRUE	10. FALSE	17. FALSE
4. TRUE	11. TRUE	18. TRUE
5. TRUE	12. TRUE	19. FALSE
6. FALSE	13. FALSE	20. TRUE
7. TRUE	14. TRUE	21. TRUE

Have directions typewritten if possible; if not, allow at least three minutes longer for difficulty in reading. Have pencils ready and be sure that directions are followed.

Letter writing. Because of the difficulties most denominations have in securing the name of a child in a mission school or home to whom a letter may be written, it is suggested that the leader try to get in touch with some other junior group studying Alaska. This may be in a church in her own town or in another city. The groups which tried out this course had a happy time exchanging letters.

You will be interested to know that there are other boys and girls studying about Alaska just as we are. I know some who live in ——. Would you like to write to them to tell them what we have decided to do? Perhaps we could send them some of the things we make and tell them some of the things we find out about Alaska and ask them to do the same for us. Shall we write our letter now? [Have papers and pencils ready for individual

letters which may be put together, or work out a group letter on the blackboard. Send this letter later.]

Worship. Adapt these suggestions freely or substitute other worship material more familiar to the children.

For the next few weeks we shall be thinking often of other boys and girls. They may be the juniors to whom we are writing, or the boys and girls in far-away Alaska. We shall want to remember that we can be friends even though we are so far apart, because we all love Jesus and know the same Heavenly Father. Shall we begin our worship by singing a hymn that tells us that God loves and cares for his children everywhere? [Have words typewritten or on blackboard.]

HYMN: It Makes No Difference, East or West. (Tune: "Rest.")

It makes no difference, east or west,
  Wherever we may be,
God is our Father, Friend, and Guide,
  His gifts are showered on every side;
He cares for you and me.

It makes no difference, north or south,
  Wherever we may be,
God loves his children everywhere,
  And guards us with his tender care,
And loves both you and me. Amen.

SCRIPTURE: Now let us say together the Psalm which tells us that God cares for us as the shepherd cares for his sheep. Just as the shepherd watches all of them, so God watches over all of his children, no matter where they live or what their color is. [Repeat the Twenty-third Psalm in unison.]

PRAYER: What shall we think of in our prayer today? [Secure suggestions and build them into the leader's prayer. If the children are not used to doing this, have all read together the following prayer.]

Our loving Heavenly Father, we thank thee for thy son Jesus Christ who loved all children. We thank thee that boys and girls everywhere may know him as their Savior and Friend. We know that there are many people in thy great family whom we may never see. Help us to find ways of showing our friendship to these far-away friends. And help us to live every day in such a way that our friends here at home will know we are trying to follow Jesus. Amen.

WHAT WE DID

—GROUP I.

"In general my juniors think that the people in Alaska all wear fur clothes, eat fat, live in snow houses, and are queer because they are different. Some of the things they want to find out are what the people really eat, what kind of schools they have, what they do all day, what games they play, what products they have, how they hunt, how they keep warm in a snow house, how they ventilate their houses, how they cook.

"Each of the children wrote a letter and then we put the letters together as follows. The sentences are the children's.

'Dear Friends:

We have heard about you because we are studying about Alaska too. We are taking a course like your course. Maybe you would write us a letter too. We hope that we can help teach our Alaskan friends about Jesus. We think they are such nice people and children. We are going to send our friends dolls, ribbons, handkerchiefs, pictures, and some of us are going to make cats out of stockings, and we will braid their tails and have white buttons for their eyes. We hope that you have as nice a time as we do. We are saving our pennies to help keep a doctor and a nurse for the boys and girls that are sick and don't have any fathers or mothers. A boy in Alaska wrote us a letter, and told us many things about the country.

We all go to the First Presbyterian Church here in Emporia. We have a nice church. Our meeting comes at the same time as church on Sunday morning. We call it junior second hour. We had a Halloween party last Friday night and this room is still decorated. There are about thirty of us, and we divide off into smaller classes later. Kansas is a nice place to live. It grows the best wheat in the world. We have two colleges in Emporia and they both have a keen football team.

We hope you have a good time studying about Alaska.

Yours truly,

YOUR FRIENDS IN KANSAS.'"

—GROUP II.

"Instead of having curios and pictures around the room, I gave the children each a picture to cut out. Then I asked them to tell what they found in the picture that was new or different from our country. Answers brought out clothing, mode of travel, scenery, and hydraulic mining in which one boy was much interested. It also brought out a discussion of reindeer, for one boy said he had seen them in the mountains near here and had to be told the difference between these deer and the reindeer.

"Next I read the letter in which they were much interested. They traced on a large map the way Roscoe went to school. They retold the letter also, noting among other things that Roscoe did not know English very well.

"Since we will probably not have more than three-quarters of an hour in our junior church Sunday mornings, I am planning to use the stories and worship material then and have the children do some work at home. They are very much interested and will also come on several Saturday mornings for handwork and games. We have decided to keep notebooks, calling them records of our travel and study.

"My juniors were much interested in the true-false test and begged to take it home to try on their parents."

SESSION II

Materials needed. Blackboard—Pictures and curios from Alaska—Eskimo Village Cut-Out—Large map of the United States, including Alaska—Typewritten copies of worship materials—Scissors, paste, etc., according to handwork decided upon.

Story used. "Ivik Carries the Mail." (P. 3.)

Pre-session period. Work may be begun on the posters or whatever handwork has been decided upon at the previous meeting.

Discussion. Let the children talk about anything they have learned about Alaska since the last meeting, and show any books or pictures they may have brought in. Discuss Alaska, using the map to indicate its size in relation to states the children know; also its long coast line, and the different localities with their varied climate. Tell briefly the story of the purchase of Alaska from Russia, explaining what the name Alaska means (see p. 113). Recall that the territory was called at first "Uncle Sam's Ice-Box," "Seward's Folly," and other slighting terms. Indicate the homes of the different people living in Alaska today: the white people in a fringe around the coast to Nome and on the railroad from Seward to Anchorage; the Eskimos on the coasts of the Bering Sea and the Arctic Ocean; the Aleuts on the Aleutian Islands, the Alaska Peninsula, Cook's Inlet and Prince William Sound; the Alaskan Indians, or Tinneh, in the Yukon, Kuskokwin, and Copper River valleys; and the natives of southeastern Alaska, including the Thlinket (Klinket),

Hyda (Hida), and Tsimpshean (Sim-se-an) tribes or groups. Ask individual children to be responsible for looking up the chief towns in Alaska, and facts about fishing, mining, and other products (school geographies should furnish some of these). Other children should be asked to find out whether their church is working among the Eskimos, and if so to make a map showing the various stations and types of work. The leader should have this reference material on hand.

Worship.

HYMN. Today we are beginning to learn something about our Eskimo friends. Some of them already know Jesus, others have not yet heard of him. What hymn shall we sing that tells us that God cares for his children everywhere and that Jesus is their friend and helper? [Secure suggestions and use one hymn. Possible ones are: It Makes No Difference, East or West; In Christ There Is No East or West; The World, Dear Lord, Is Very Large; We've a Story to Tell to the Nations.]

SCRIPTURE. Perhaps we shall be able to find some ways of sharing our knowledge of Jesus with some of the boys and girls who do not know him. If we do, we shall have to do it in a spirit of love. Shall we read responsively what the Apostle Paul said about love in *I Corinthians* 13:4-8?

PRAYER. What shall we thank our Heavenly Father for today? [Use the suggestions made before in a leader's prayer, or suggest sentence prayers, said reverently and with bowed heads. Or read the following together:]

> Dear Father God, we ask thy help as we study about some of the children in thy great family. Help us to have the true spirit of love in our hearts so that we may

be kind and helpful. Help us to be the kind of boys and girls who can share in thy great work, and help us to see the things which we can do for thee. Help us to serve and love others as Jesus did. Amen.

Introducing the story. We have talked about some things we have discovered about Alaska. Now I am going to tell you a story about an Eskimo boy and his father. It is called "Ivik Carries the Mail." Have you ever thought how hard a task a mail-man has? [Discuss very briefly his heavy load and the need of being out in all sorts of weather.]

Over the main post office in New York City is carved this beautiful line from the great historian of ancient times, Herodotus: "Neither snow, nor rain, nor heat, nor gloom of night stays these couriers from the swift completion of their appointed round." That is true, isn't it, if the mail is to go through on time? And it is especially true in northern Alaska, where snow and gloom of night certainly do hinder the mail-man, when the mail has to be carried for hundreds of miles by dog-sled. Letters and supplies from the United States for Point Barrow, the scene of our story, have to be taken by railroad to Seattle and then by boat to Nome. In the summer boats can go directly on to Point Barrow. In the winter mail goes by dog-sled from Nome along the coast to Kotzebue and from there to Point Barrow. [Have children trace this on the map.] Three trips are made between Point Barrow and Kotzebue: the first in November and December, the second in January and February, and the third in March and April. After that the snow is too soft. The trail goes for about six hundred miles along the coast line, sometimes on land and sometimes over the ice of the frozen ocean.

Before I tell you the story, you will want to know what

some new words mean. We are going to get acquainted with an Eskimo family, consisting of the mother and father, a son fourteen years old, a daughter nine years old, and the baby. Their names with their meanings (for Eskimo names all have meanings) are: father, Uguruk or Big Seal; mother, Putruk or Boot-Sole; son, Ivik or Seal; daughter, Ahgalik or Old Squaw (this is the name the Eskimos give a certain kind of duck), and baby, Ootoyuk or Cunning One. [If the children think these names amusing, remind them that some of our names have, or used to have, meanings, such as Smith, White, Field, Town, Porter, Taylor, Fisher, Wheelwright. Put the Eskimo names on the board.] Shall we say these names together? The story mentions other new words too: ahtega, tundra, and igloo. The ahtega, sometimes called parka, is the long, loose slip-on coat, with hood attached, worn by men and women. The tundra is the flat, treeless plain, snow-covered most of the year. Igloos are the Eskimo houses. [See Insert Sheet. Copy a sketch on the board and explain, using pictures.]

One of the interesting things about our Eskimo stories is that they are real stories about real people who live in a real place. The hospital and the church mentioned in the first story are a part of mission work at Point Barrow, and the doctor is one of the missionaries. Now we are ready for our story.

Telling the story.

After the story. Discuss the story, bringing out the dangers of the trip, Ivik's courage, his interest in Christmas and in other boys and girls, and what the hospital and the doctor meant to his father.

What parts of the story did you like the best? Did you find out any new things about Alaska? [Discuss.]

Handwork. Continue work started in the pre-session period, or begin that decided upon at the previous meeting. Pictures may be cut out and mounted and the Eskimo village begun. If the Eskimo Village published by the Milton Bradley Company is used, be sure to make clear that the igloos shown are typical of Greenland and not of Alaska. If possible, make other models more nearly square in shape, marking blocks on them to indicate snow.

Preparation of worship program for next session. Our story told us about the doctor and the mission hospital that cared for Uguruk when his arm was hurt. In our next meeting we are going to hear about the Christmas service in the little Eskimo church. Wouldn't you like to hear what the doctor has to say about his work at Point Barrow? He writes:

"How we do enjoy our work here. It is not how long one lives but how well, so we would like to make our lives count for good. There is a joy when one helps the poor, comforts the downhearted, ministers to the sick, or tells the story of Jesus and his power to help. The Eskimos like to hear the story. When we count our blessings we remember that:

"Every Eskimo in the village attends every service as a rule; every Eskimo, young or old, will pray and consider it a privilege; every Eskimo over fourteen is a member of the church; every person under fourteen will join as soon as he thinks he can; every man is willing to do janitor service when asked to by the Eskimo deacons. Thirty-four years ago no one here had ever heard of Jesus, and believed instead in the stories told by the medicine men. Even the traders tell us what a great difference the gospel has brought."

Discuss this letter briefly, bringing out the way the Eskimos express their love for God by joining his church,

attending and taking part in the services and sharing in the work.

The story of the gospel, or "good news," has brought changes everywhere it has gone. Shall we in our worship service at our next session think of what Jesus taught and why he came into the world? What do you think Jesus' purpose was? [Give opportunity for answers and use them for discussion if desirable.]

One day Jesus went into the synagogue in his own town, and that day he told the people why he came into the world. Luke tells us about it. Let us read *Luke* 4: 18-19. Shall we make these verses a part of our service? Or perhaps you would rather use a story Jesus himself told which makes us understand even better than the words we have just read how he thought people should act toward each other. You know the story, I am sure—the story of the Good Samaritan. Luke tells it in his tenth chapter, verses 25-37. Which of these verses from Luke shall we use?

What hymns do we know that tell of this purpose? [The following are suitable: O Master of the Loving Heart; O Master Workman of the Race; Jesus Shall Reign. If they are unfamiliar, time may be taken to learn one of them. Be sure that the children know and understand the hymn before it is made part of the worship service.]

What shall be our prayer? Shall we write it out together so that we shall be sure just what we want to say to our Heavenly Father? Or shall we say a prayer we already know, the prayer called the Lord's Prayer because it is the prayer Jesus taught his disciples? Does this help express Jesus' plan and purpose? Shall we all pray aloud?

Give opportunity for the expression of preferences and choose accordingly. Assemble the entire program on the board. It may be something like this:

SCRIPTURE. A missionary has told us how much Jesus means to the Eskimos. We are thinking today of how much Jesus means to everybody. We are thinking, too, of why Jesus came and what his teachings were. Jesus' own statement is found in the following lesson. [*Luke* 4: 18-19, to be read in unison.]

HYMN. O Master of the Loving Heart.

PRAYER.

WHAT WE DID

—GROUP I.

"The children liked the story. Some of their comments were: 'That's a keen story.'—'Is it a really truly story?'—'I don't see how they got the mail there safely.'—'It told us a lot about Alaska.'—'It made us like Ivik.'

"We did not have time to plan out the worship service for the next session, so I shall adapt the material as follows: 1. Read what the doctor said. 2. Transition: 'The story of the gospel has brought changes everywhere it has gone. So today in our worship service we are going to think of what Jesus taught and why he came into the world.' 3. Hymn: The Whole Wide World for Jesus. 4. Scripture: *Luke* 10: 25-37. 5. Prayer, asking different ones to pray after having had suggestions. 6. Hymn: O Zion, Haste."

—GROUP II.

"I am cutting short the worship service, as the children have just come from a thirty-minute worship service in the church. However, the worship materials which I cannot cover now I shall make the basis for our worship services for the rest of the year when we are doing other junior

church work. I think they are beautiful, and I should like to use them as a handbook for worship to be used again and again till the children are familiar with them.

"We gave out the notebooks, and also illustrated folders which I had secured from the steamship companies. The children are coming next Saturday to work on their scrap-book and play games.

"The following letter was written at home by one of the girls after the whole group had discussed what they wanted to say in answer to the letter from Kansas.

'Dear Juniors of Kansas:

Our leader read your letter to us and we enjoyed it very much.

We grow good oranges and lemons, but we don't grow much corn. We live at the foot of beautiful mountains which have big trees on them. Some of the peaks have snow on them. The ocean is about forty miles from Upland, and the junior class went to a picnic at the beach last summer.

We have our junior church down in the basement while the big folks have their service in the church room. We are going to make scrap-books about Alaska.

Some of us wanted to tell you about our University of Southern California football team. It has won every time except once.

We are looking forward to another letter from you soon.

The Junior Church of Upland, California.'"

SESSION III

Story used. Ahgalik's Christmas. (P. 13.)

Pre-session period. Continue handwork started at previous meetings. Try to have new pictures on hand and also books or stories on Alaska.

Worship. Use the service planned at the last meeting, having the order of service on the board or typewritten and distributed. Help the children through their participation to feel that this is their service.

Discussion. If an answer to the letter written at the first session has been received, it may be included as a part of the discussion or read just before the period devoted to handwork and service activity. The children may wish to send a reply to tell what they have been doing, what they have learned, and how they like the stories. Individual letters may be written at home, discussed at the next meeting, rewritten then, and mailed. This correspondence will not be referred to again, as it is obviously impossible to know just when it will fit into the program.

Call for reports on assignments given out at last session on denominational mission work among the Eskimos, and also on new facts learned about Alaska. Tell briefly the story of the development of government in Alaska and the growth of education, emphasizing Dr. Sheldon Jackson's contribution (see pp. 114-115; 119-122). Point out the difficulties of governing such a vast country inhabited by so few people, and the problems of the schools, such as scattered settlements, transportation of supplies,

and the need for teaching English before any other subject is taught. Mention the fact that all the members of the legislature save one are white men, though the population is half white and half native. This one man is a Christian native of southeastern Alaska, once a student in a mission school. Discuss the reasons why more natives are not in the legislature: variety of native groups scattered over a large area without a common language; the fact that natives are just now beginning to use English freely in place of their own languages; lack of training to enable them to compete with the white men; desire of the white men to keep the government of Alaska in their own hands. Discuss, "Should the natives have a share in governing Alaska?"—"How can the church help the native people?"—"Is there any way we can help?"

Learning an Alaskan game. The Eskimo boys and girls cannot play active games during the winter. It is too cold and dark out of doors, and their homes, or igloos, are too small to play inside. In the summer, however, they play on the beach almost all day long, and hand ball is one of their favorite games. They are only allowed to play it in the fall, however, as some of the older Eskimos believe that if ball games are played during the whaling season, from late April to the end of July, the whales will go away. Eskimo hand ball is played with a small ball of seal skin stuffed with reindeer hair. A volley ball will make a good substitute. Sides are chosen, and those on the side having the ball chase the others and try to hit them. The other side tries to get the ball and to avoid being hit. Score may be kept by having those who are hit drop out and seeing which side keeps going longer, or by seeing which side gets the greatest number of hits in a given time.

Introducing the story. Review "Ivik Carries the Mail" by letting the children tell it as Uguruk would tell it to the doctor, as Ivik would tell it to his mother, and as Ahgalik might tell it to a friend at school next day. Stress the service of the doctor at the hospital, Ivik's Christmas packages, and his interest in the Christmas service. Review the names of the members of the family, also the meaning of tundra, ahtega, and igloo. Use pictures to explain the use of snow-shirts, the inside of an igloo, and the way the mothers carry their babies.

Telling the story.

After the story. What parts of the story did you like best? How do you know that Eskimo parents love their children and that their children love them? Why is it necessary for the Eskimos to wear furs instead of clothes like ours? Is this "queer"? If you should meet Ivik and Ahgalik, what would you and they want to tell and ask each other? Do you think Ahgalik's family understood the meaning of Christmas? Why?

Playing the story. How would you like to play the story? What scenes shall we have? Who will be Ivik? Ahgalik? The mother? The father? What other characters do we need? [Play the story through once and criticize. Did the children tell the story? What did they leave out? Could we make it more interesting another time?]

Handwork and service activity. By this time the children may have suggested that some of the articles they are making or other gifts be sent to Alaska. If not, the leader should suggest a service activity. If it is not possible to send a box to Alaska the children may be encouraged to share their things with boys and girls in an or-

phanage or hospital in the vicinity, or in a mission school or station with which they are already acquainted. In any case the leader should communicate with her denominational headquarters in advance to determine whether there are any articles needed by missionaries in Alaska or elsewhere which may be made by her group.

As far as possible, allow the children to make their own decision about the contents of the Alaska box. A well made scrap-book is possible which will answer questions the Alaskan children might ask about us, facts about our city, how we live, how we travel, our church, and so on. Simple toys may be made, and the gifts requested by the missionaries. The children may also plan to save their money with the aim of showing friendship through helping to provide doctor, nurse, the Home, and so on. A friendship chest may be started and gifts put in at each meeting, or the money may be saved up and brought to a meeting near the close of the study.

Continue handwork and begin any other articles planned, being sure that all children have a chance either at this or some other time to share in the service activity. Some of the things previously started, such as posters or the Eskimo village, may be made ready to show next time.

WHAT WE DID

—GROUP I.

"The children made the following statements during our discussion: 'The reason that it is hard for the Commissioner of Education to establish schools is because it is so far from one place to another.—Because the snow is so deep.—Because they never had any schools and didn't know what it meant to go to school.—The people ought to have a share in saying how they are governed.—The church could help them to get an

education and learn about Jesus.'—It was a little difficult to talk about the government, since most of the children had practically no idea as to methods of government even in this country. However, I think it valuable to try to give them some idea of the relationship of the United States and Alaska.

"The children are greatly interested in their service project. The boys have started an Eskimo village made of flour and salt mixture. They want to send this with puzzles, games and toys in a Christmas box. The girls will make scrap-books, stocking cats, handkerchiefs, and set up a picture cut-out. I am planning to have each class make an Eskimo house for their offerings, which are to be brought in each Sunday."

—GROUP II.

"We had five minutes for reports of things learned during the week. The children told about fishing, mining, and the chief Alaskan cities. We had a visitor, one of the mothers, so the children located on the map the places we are studying about and told her why we are interested in them. One of the boys had drawn a diagram of an igloo on the board and explained it very well. This was a good introduction to our story. During the worship service, when I asked the children what they wanted to pray for, they mentioned our missionaries by name, the boys and girls in the hospitals and schools, Ivik and Ahgalik, and their own junior church.

"Our Alaska party on Saturday was a huge success. My assistant had secured the Eskimo Village Cut-Out, so part of the children worked on that while the others made scrap-book folders to send to Alaska. Several told the story of Ivik to some of the others who had been absent on Sunday. They liked the story because it is true, because it tells about Alaska, and because Ivik was such a fine boy. They are planning a friendship chest which will be elastic enough, in theory at least, to include not only money for Alaska, but the scrap-books and other things. We played games from the Alaskan Play Hour and served ices and salmon sandwiches."

SESSION IV

Story used. "The First Whale." (P. 21.)

Pre-session period. Continue work on things already begun. If enough children arrive early, play Eskimo hand ball.

Discussion. Continue discussion as before, telling of new facts learned. Use pictures and show and explain the Eskimo village, posters, and any other handwork which has been completed. Link up with information given in the two stories told previously, "Ivik Carries the Mail" and "Ahgalik's Christmas."

Worship. In our worship service at our last meeting we heard a little from a missionary of what Jesus means to some of the Eskimos. Do you remember we discovered that they showed their love and appreciation by joining the church and taking part in its services? Our missionary doctor tells us another story in another letter home. He says: "The latter part of August an epidemic of flu swept over the village. We were kept busy at the hospital and caring for the sick in their igloos. The epidemic was especially hard on the babies and children, but finally all are able to be out and at church again. One Eskimo wrote me that he was so thankful to God that his family were all well that he was going to walk to the nearest village, a round trip of twenty-two miles, to hold a service. He could not go by sea because of the ice, nor use his sled on the land because there is no snow."

Do you think this a real expression of thankfulness?

Listen while I read a little poem which talks about showing our love. Notice the end of it especially.

The world is full of children:
  In land of palm or snow,
In home of tent or palace,
  No matter where we go.
They're dark or white or yellow,
  But God loves every race;
The work of his great Kingdom
  Gives every one a place.

The world is full of children:
  Our God who sent his Son
To be our friend and Savior
  Defends and loves each one.
He wants us to be friendly,
  And help each other, too;
And show our love for Jesus
  In everything we do.[1]

SCRIPTURE. Shall we read what Jesus says about this love? When Jesus was talking to the people one day he tried to show them how love can be expressed. He described a judgment day before the King on his throne with the people who had done good on one side and those who had done evil on the other. Let us read the story responsively: *Matthew* 25:34-40. [Point out that even though we may not be able to do all of these things ourselves, the gifts of money which we give may make it possible for other people to do them.]

PRAYER. Next let us bow our heads as we talk to our Heavenly Father quietly.

Our dear Heavenly Father, we are so glad that we know that thou watchest over boys and girls around the world. We thank thee because thou didst send thy dear Son Jesus to help us all wherever we may be. Help us to be friendly and to show our love for Jesus in everything we do. Help us to try to live like him. Amen.

[1] From the *Junior Church School Hymnal.* Used by permission.

HYMN. Now shall we sing a hymn which expresses this same thought of love and thankfulness? [The World, Dear Lord, Is Very Large; or, I Would Be True.]

Learning an Alaskan game. We discovered last week that the Eskimo hand ball game is very much like some of the games we play. Today we are going to learn Eskimo Blind Man's Buff. This is so much like our own Blind Man's Buff that you would feel quite at home playing it with Eskimo children. [Blindfold one child and have the others stand in a circle about him. They call his name and he tries to tell from the sound where they are and to touch one of them. Those who are playing may stoop or bend to one side, but must not move from their places to avoid being caught. The first one touched becomes "it."]

Introducing the story. Review briefly, by playing the story or having two or more children tell it, the story of "Ahgalik's Christmas." Stress the way the hospital helped Ivik's father, the happy Christmas celebration, and the real understanding of what Christmas means.

Last week we heard the story of the way Ivik and Ahgalik celebrated Christmas. After Christmas the children began to look forward to the return of the sun at the end of January. The sun stayed up longer and longer each day, until finally by the middle of May there was no night at all. But before that happened the whaling season had started. The whales usually appear about the end of April, and from then until the end of July the men and older boys pitch their tents out on the ice where they can keep a good lookout. A good catch of whales means much to the Eskimos, as the whales provide food and oil that is used for various things. They always hold a big celebration called Nalagatuk when the season is

over. Nalagatuk means "jumping on the walrus hide," and is a sport the Eskimos like very much. [Explain umiak and kayak (see pp. 129-130, and Insert Sheet). Use pictures of whales and whaling.]

Telling the story.

After the story. What parts of the story do you like best? Why cannot the Eskimo boys and girls always keep their dogs for pets as we do? Why is whaling dangerous? Why do you think the whole village is so glad when a whale is caught? Why did Ivik want to stay on the ice with his father? If you had not heard the other stories, would you know from this one that the Eskimos told about are Christians? How?

Handwork and service activity. Suggest that the children make a moving picture of the story. The pictures may be photographs or other pictures mounted on separate sheets of paper. Captions may be written underneath the pictures or given verbally. The "moving picture" is run off by having the children in turn come to the front of the room and tell their portions of the story. Another way to make a "moving picture" is to paste the pictures together on a long strip, and wind them from one rod to another on the principle of a kodak film. A marionette play may be given if desired, the stage being made of cardboard, and the figures of cardboard, light wood, or oilcloth. *Missionary Marionette Plays,* by Martha Race (Pilgrim Press), gives marionette technic, though nothing on Alaska.

Assignment for next session. Ask for volunteers to memorize the poem used in the worship service. If the offering service suggested in the next session is to be used, remind the children to bring their gifts.

WHAT WE DID

—GROUP I.

"We were unable to discuss the story 'Ahgalik's Christmas' to any extent last time, so I included a full discussion today as a part of our review. You will be interested in the children's statements.

"Question: Who remembers what our story was about last time? (All raised hands.) Q: All right, what was the story? Answer: About Christmas. Q: Whose Christmas? A: Ahgalik's. Q: Who was Ahgalik? A: The little girl, Ivik's sister. Q: What part of the story did you like the best? A: The father's return.—The meeting.—The part where she got the hair-ribbons.—Where they had something to eat.—Where they received their Christmas presents. Q: Why is it necessary for Eskimos to wear fur clothes? A: To keep warm.—They have no other kind of goods.—They have to have something that will wear well.—They wear two suits; the fur of the inside suit is next to the body. Q: Where did mother carry the baby? A: Inside her coat on her back, and strapped so that he wouldn't fall down. Q: Why do you think this mother and father loved their children? A: Because they took them to church.—Gave presents to them. Q: Do you think they are queer because they wear fur clothes? A: No, they have to wear what they've got.—It would be queer if they wore that kind of clothes in this country, but it isn't queer up there.—We'd have to wear fur clothes if we went up there to live. Q: Supposing you would meet Ivik and Ahgalik, what would you want to ask them? A: Ask Ivik if he had any fun.—How he liked carrying the mail.—What games they play.—How to make a snow-shirt.—What kind of dolls they played with.—If it's really true that the sun never sets from May until August.—How they can sleep if it never gets dark during that time. Q: What would you want to tell them? A: About our church and junior second hour.—That we were learning

about Alaska.—About our homes.—About the Thanksgiving game.—About our schools.—About our games.—The kind of clothes we wear. Q: Did you think that they really understood what Christmas means? A: Some said No, others: Yes, because the mother was happy over the father's return. —Yes, because they were thankful that the people in the States had sent missionaries to tell them the story of Jesus.—Yes, because they gave presents and went to church.—Yes, because they were thankful to have a Christmas.

"We made a moving picture of the new story. Pictures were mounted on separate sheets of paper, and each child explained the part of the story which his picture illustrated. We used a portable gas stove from the church office for the stage, and slipped the pictures down inside the wire frame on the front."

SESSION V

Story used. "Nalagatuk." (P. 27.)

Pre-session period. Continue handwork or play one of the Eskimo games learned previously.

Worship. We have learned from our stories that the Eskimos believe in sharing with one another. This is true both of those who are Christians and those who are not. Some of those who have not yet heard of Jesus have an interesting custom that is connected with their hunting. Each spring the father goes off by himself and builds a new boat or kayak in which he will hunt seals. When it is finished the family waits for a fine day when the sea is calm. Early that morning the mother, father and the children put on new clothes, and then, led by the father holding a lighted lamp, they go down to the beach and walk around the new kayak. Then the father says, "May we always be ready to work and to secure food." After that he goes hunting. When he brings home his first seal, his wife loads a little sled with seal meat, fish, and reindeer meat if she has any, and drives from house to house, giving gifts to the widows and fatherless children. That is the way they express their thankfulness for the blessing of food.

SCRIPTURE. I think that these Eskimos will understand what Jesus says about sharing, don't you? Let us turn to our Bibles and find *Luke* 21 : 1-4. We shall want to remember that while Jesus talks about giving money, he is really telling us that it is the way we give, not what we give, that counts the most. [Read the passage.]

HYMN. Now let us sing a hymn which helps us to remember some of the things we can share. [It Makes No Difference, East or West; We've a Story to Tell to the Nations; O Zion, Haste.]

OFFERING. Since we have been studying about the boys and girls of Alaska we have brought our gifts to help share with them some of the things we enjoy. We are giving money, but the money means food and clothes, doctors, nurses, and teachers, and best of all, it will help them to learn to know and try to be like Jesus. Shall we say these verses together as our offering prayer? [Have stanzas already written on the board.]

Thy work, O God, needs many hands
  To help thee everywhere;
And some there are who cannot serve
  Unless our gifts we share.

Because we love thee and thy work,
  Our offering now we make;
Be pleased to use it as thine own,
  We ask for Jesus' sake.[1]

Amen.

HYMN. One of those already suggested.

Discussion. Look at any new materials brought in and allow a few minutes for a discussion of new things learned.

Introduction to the story. Review the story of "The First Whale," bringing out the importance of a good hunting season so there will be food, and the way in which certain parts of the catch were put aside for the church and the poor.

In the story of "The First Whale" we found Ivik and Ahgalik looking forward to a big celebration called the

[1] From the *Junior Church School Hymnal.* Used by permission.

Nalagatuk. Who remembers what Nalagatuk means? It means "jumping on the walrus hide," a ceremony that takes place late in July at the end of the whaling season. Everyone plans for it for weeks ahead. For the Nalagatuk itself the Eskimos put up a walrus hide supported, about three or four feet above the ground, by ropes attached to posts. The people stand around this and by grasping it with their hands make it go up and down at a lively rate. The person who stands in the middle jumps up and down, trying to land on his feet and giving his place to someone else if he misses. Everyone has a try at it during the day. It takes a great deal of skill and is popular with young and old. Besides the jumping there is feasting and dancing at the Nalagatuk.

The dancing is very different from any we are ever likely to see. It consists of keeping time with arms, feet and bodies to the beating of a drum, and sometimes the dancers scarcely move from the spot where they are standing. The drums are shaped like tambourines and are made of skin stretched tightly over wooden hoops. This story will tell you something else that the Eskimos do in the summer time. I wonder whether it will remind you of something we do.

Telling the story.

After the story. What parts of this story did you like best? Why does the celebration of Nalagatuk mean so much to the Eskimos? Why is life in the summer so different from life in the winter? Does the Eskimo summer remind you of ours? Would you enjoy the Nalagatuk as Ivik and Ahgalik did? If you had not heard the other stories, would you know from this one that the Eskimos told about were Christians? Why? Do we show our Christianity in similar ways?

Playing the story. Since it would be difficult to play the Nalagatuk proper, suggest to the children that they act out the simpler scenes, namely, in the igloo getting ready to move, and on the beach. Eskimo games learned previously will fit into the beach scene. Choose characters, plan the action, play, and discuss as before.

Handwork and service activity. Try to complete any notebooks, posters, and so on, that tell about the Eskimos, or any articles that are to be sent to them, as the next session deals with another part of Alaska.

WHAT WE DID

—GROUP I.

"New pictures were brought in, so we discussed them. Some showed the various products of Alaska and some the occupations. The boys had carved igloos out of Ivory soap which they showed and explained. When we talked about the story of Nalagatuk the children made the following comments: The celebration means so much because they don't have very much fun.—Because they will have enough to eat all winter.—Because they had a new snow-shirt.—Because they had a lot to eat.—Because it is hard work to catch a whale.—Life in summer is different because snow melts.—Because they can hunt whales.—Because they live in tents instead of igloos.—We would enjoy the celebration, but we wouldn't enjoy their food and probably couldn't play their games.—The Eskimos were Christians because they were thankful.—They wanted to take part in the church service.—They didn't fight over the whale meat.—They gave part of the meat to help the church.—The mother helped her little daughter with her doll's dress."

SESSION VI

Subject chosen. Early Days in Southeastern Alaska.

Pre-session period. Have pictures showing life in southeastern Alaska. Let the children look at them, cut them out for mounting and compare them with the Eskimo pictures.

Discussion. Where do the people live we have been learning about? [Indicate on map.] What are some of the interesting things we have learned? How are Ivik and Ahgalik like boys and girls in other parts of the United States? Today we are going to put on some imaginary seven-league boots and take a long step from Eskimo land down into the southeastern part of Alaska. Who will locate this on the map? What are the names of some of the towns? What can you discover in these pictures that tell you some of the differences between southern and northern Alaska? Less snow and ice; larger towns; different houses; trees; mountains. Judging from the forests, the many islands and the harbors, what do you think are the chief occupations of the people? [Mention trapping of mink and otter; hunting deer for food, and fishing for salmon, herring, and halibut. Fishing means not only food to eat but fish to sell to the canneries, which in turn employ many native men and women. Almost all travel being done by boat, many of the men are expert boat builders and engineers. See p. 125.] What kind of houses do the people live in? Do you think the native people in southeastern Alaska are more like us or less like us than the Eskimos are? Why?

Who would like to find out something about some of the things we have been talking about? [Assign such subjects as: "The Story of an Alaskan Canoe," "The Story of a Totem Pole," and "Basket Making," being sure that adequate references are available. See pp. 122-127.]

Life in southeastern Alaska today is very different from what it was fifty years ago when the United States bought the country from Russia. Then there were just a few scattered Russian settlements, Sitka, the Russian capital, being the largest; many little native villages, no churches, no schools, and no homes as we find them now. The three native tribes, called the Thlinkets, Hydas, and Tsimpsheans, spoke different languages and often fought among themselves. Each tribe was divided into smaller groups called clans and named for birds and beasts, as the Raven, Eagle, Bear, and Whale clans. Usually several families lived together in a big square house of one room, with a fireplace in the middle and a great bench or sleeping ledge running around the wall. Sometimes tall carved posts called totem poles were put before the doors of such houses. Often these served as door plates, for they told something about the people who lived inside, what clan they belonged to, great deeds they had done, and so on. When the people traveled from one place to another to fish or visit or fight, they went in big canoes, some large enough to hold fifty persons, which had been dug out of a single spruce tree. For clothing they wore skins of animals, and blankets woven by the women or bought in exchange for furs or fish from the trading companies.

Today everything is different. The people live in one- and two-story frame houses, they use motor-boats instead of canoes, they dress as we do, they have stores, schools, and churches as we do, and they speak English, so that if we could visit southern Alaska we would feel quite at

home. How the change was made from old Alaska to the Alaska we would see today if we took a trip there, is a thrilling story. Some of the changes are important, others unimportant; some are desirable and others undesirable. Who remembers the name of one man who helped a great deal with the important and desirable things? [Review briefly the information about Dr. Sheldon Jackson given in previous sessions. If these facts have not been covered, a child might tell them, preparation having been made in advance. See pp. 119-121.]

We know some of the ways in which Dr. Jackson helped Alaska. Perhaps you would like to hear how a woman helped too. Her name was Mrs. McFarland. Dr. Jackson first knew her when she was teaching the Indians in New Mexico. He told her about the great new country of Alaska and asked her whether she would like to go to Fort Wrangell where the soldiers were stationed. She not only said yes but went to Wrangell and opened a school for the natives, and stayed there alone when Dr. Jackson went back to the States to raise money for the work. Everyone criticized him severely for leaving Mrs. McFarland, a white woman, alone in Alaska. But Dr. Jackson's answer was, "She has neither books nor schoolhouse nor money nor friends, only a few converted but uninstructed Indians and a great many heathen about her. Now what will you do for her?"

So while Sheldon Jackson was speaking on Alaska, Mrs. McFarland was teaching at Wrangell. She was disliked and opposed by many of the chiefs and medicine men, who were afraid that if their people were educated and became Christians they themselves would not be so powerful. She helped the women and girls especially. She took some of the girls to live in her own home to keep them away from relatives who wanted to sell them. More

than once her life was in danger. One time two of her girls were taken from her house and carried away. Finally someone brought word that they were being tortured and accused of witchcraft because they were Christians. Even though her friends tried to stop her, Mrs. McFarland went after the girls, and found them tied to posts with men armed with knives dancing around them. She pushed her way through the crowd, and in spite of threats untied the girls and took them home.

As a result of Mrs. McFarland's school, a church of twenty-three members, eighteen among whom were natives, was soon started. Building was hard, for there was no hardware store within a thousand miles, no sawmill for a hundred miles, and not a horse, wagon, or cart in the village. When the people came together to organize, they told why they wanted to join the church. One of the men, Chief Toy-a-att, said: "You know all about how I lived—how I was all the time in trouble or quarreling—all the times when ball or knife go through me. Now I quit it all. Jesus help me. I live peaceably." A woman, Mary Katchkuka, said: "I like to love Jesus. If in my house or cave or in the wood, wherever I am, I always pray to God."

Just about this time the soldiers in Alaska were taken away, and for two years there was no government of any kind. Most of the other villages were like Fort Wrangell, where there were both white men and natives, with gambling, drinking, and fighting going on most of the time. The Christian Indians tried to keep order but were helpless. They went to Mrs. McFarland and she told them to call a meeting and try to make some laws which all would keep. The meeting lasted for two days, though some of the chiefs who were not Christians tried to stop it. However, Toy-a-att was there and made a great

speech. Part of what he said was this: "We have been told that the President of the United States has control over all the people, both white and Indians. He bought the country from Russia and in buying it he bought us. We had no say in the change of masters but we are content. All we ask is justice. We ask of our father at Washington that we may become civilized, Christianized, educated. Give us a chance and we will show that we can become peaceable citizens and good Christians." Then the Christians present signed their names to some simple agreements. Five of the men were selected as the head-men whom all would obey, and all promised with God's help to live at peace.

Of course it was not always easy for them to remember, but Mrs. McFarland was there to help them and they could always turn to her when things went wrong. She was a missionary who was a teacher, mother, nurse, and judge all in one.

Dramatization. What words would you use to describe Mrs. McFarland? Toy-a-att? Dr. Jackson? Why? Did buying Alaska make us responsible for the people? If you had been Toy-a-att, would you have talked as he did? Do you think he really loved his people? Why? [Suggest playing certain incidents as: Dr. Jackson tells Mrs. McFarland about Alaska; the meeting at Fort Wrangell to make the laws; Mrs. McFarland and her girls; Dr. Jackson trying to convince some people who do not believe in Alaska. Or else have children retell incidents in the first person, as: Mrs. McFarland tells an exciting story of her life at Wrangell; Toy-a-att tells why he joined the church; Dr. Jackson tells of his arrest. If there is not sufficient time these may be assigned for the next meeting. Additional assignments such as those

given above may include reports on the reindeer of Alaska, stories about Sheldon Jackson, and stories of other early missionaries. Secure the latter from your own denominational home mission board.]

Worship. Our story told us about some brave missionaries and the dangers they faced because they tried to follow Jesus. It told us, too, about some of the people of Alaska who also tried to follow Jesus, even though others made things very hard for them. It is not always easy to be a Christian, is it? Shall we sing a hymn which reminds us of some of the brave men and women who have stood up for their faith in God, no matter what it cost them?

HYMN. Faith of Our Fathers.

SCRIPTURE. Sheldon Jackson must have been very much like one of the first Christians, Paul. You remember that Paul made many journeys, telling the people about Jesus; that he organized churches; that people tried to stop him; that he was arrested and thrown into prison; but that nothing could keep him from telling his good news. He was probably a frail man, too, not very strong, so that his friends, like Sheldon Jackson's friends, wondered how he could stand so much. Paul himself explained the secret one time when he was writing to some of these friends. Let us turn to *Philippians* 4:10-13, and read together what Paul said. Don't you think that Sheldon Jackson, Mrs. McFarland, and Toy-a-att must also, when they thought of Jesus, have said with Paul, "I can do all things through Christ which strengtheneth me"? Since Jesus helps us, too, shall we say this verse together?

PRAYER. What shall we pray for today? [If there is no time for suggestions use the following, having it on the

board or typewritten so that each child may have a copy.]

> Our loving Father, we thank thee for Paul, and Dr. Jackson, and Mrs. McFarland, who loved Jesus so much that they wanted to tell others about him. We are glad that they were brave and that people were not able to stop them in what they did. We are glad that Toy-a-att and the other people in Alaska heard of Jesus and learned to love him. Help us to follow Jesus so that we too shall help others to know him. Amen.

HYMN. Now shall we sing another hymn that expresses our love for Jesus, and also what Jesus means to the whole world—the hymn called Fairest Lord Jesus?

Handwork and service activity. Complete any handwork or service in connection with the Eskimos and begin that related to southeastern Alaska. Since southeastern Alaska is accessible to travelers, posters or a scrap-book on "My Trip to Alaska" may be made. Records suggested in Session I, such as a ship's log, notebooks, and so on, would of course contain a record of the entire study. Special posters on "Salmon Fishing," "Alaskan Towns," "Life in Southern Alaska," may be started. Steamship folders contain excellent pictures. If these have not been previously secured, letters may be written requesting them.

WHAT WE DID

—GROUP I.

"We reviewed the story by retelling parts of it in the first person. The children enjoyed this, and I should like to have tried giving assignments for the next session and telling them to dress up for their parts. Here is their story.

" 'Mrs. McFarland: I came home and found they had taken

two of my girls, so I rushed out after them. Toy-a-att didn't want me to, because he said they would kill me, but I went anyway. There they were, tied to posts, and wicked men with knives in their mouths dancing around them, slapping them and hurting them. They told me to stop but I went and untied them and took them home, and the men were mad but they didn't dare touch me when I wasn't afraid. I took the girls home and gave them something to eat and told them not to be frightened any more.

"'Dr. Jackson: I was going up to Alaska on a boat, and I had some things for the school. The boat was about to start when a policeman came and nabbed me and took me to the pen. I stayed there until the President of the United States came and let me out, and punished the policeman, and told everybody I was to be allowed to go to Alaska if I wanted to and nobody had better stop me again.'"

—GROUP II.

"Two older boys, one thirteen and one fifteen, strayed into my meeting yesterday. They were much interested and at the close of the session came up and asked, 'May we make you a model of a totem pole?' You can imagine that I said yes. The mother of the older boy called me up this morning to say that a fifteen-foot totem pole is under way. She added that she knew her son was too old, but I told her to let him come that I might succeed in training a new junior leader. Another mother told me that they are living in Alaska at their home now and that they have special prayers for Alaska from the children. I know myself that Ivik and Ahgalik have become as real to the group as the boys and girls right here."

SESSION VII

Story used. The Raven Hat. (P. 33.)

Pre-session period. As the children arrive, check with them the special assignments given at the last meeting and, if necessary, help them to find articles or pictures.

Worship. You have probably discovered from the pictures you have seen that Alaska is a very beautiful country. What makes it so beautiful? Mountains, snow and ice, streams, ocean, islands, trees, flowers, etc. Many of the boys and girls who live there love Alaska for its beauty. They love it for another reason too.

A missionary who has charge of a children's home for little boys and girls who have no homes of their own wrote a story about Tommy, one of her boys. They had been out on a hike after blueberries one day and had gone way up on the side of a mountain. Above them the mountain top was covered with snow, while down below they could see the little town and the blue waters of the harbor with the mountains all around. Of course the boys were tired afterwards and ready for bed early. But when the missionary went to tuck them in she found Tommy leaning out of the window. She looked over his shoulder and discovered that in the twilight—for you know that even in southern Alaska in the middle of summer it is not really dark all night—he could see the water, the mountains, and the sky full of stars. "Why, Tommy," she asked, "what are you thinking about?" Quick as a flash came Tommy's answer, "The heavens declare the glory of God." Don't you think that Tommy

must love Alaska not only because it is beautiful but because our Heavenly Father made that beauty?

HYMN. Many people have said in different ways how happy they were because of the lovely things in nature. Shall we sing together a song which tells us that God's world is all about us? [This Is My Father's World.]

RESPONSIVE READING. Almost seven hundred years ago there lived a man who greatly loved his Father's world. His name was Francis, and he lived in the Italian village of Assisi. At one time he was very wealthy but he gave up his wealth because he felt that it kept him from following Jesus. So instead of living for the things the world could give him, he went up and down the roads, telling about Jesus. And Francis not only shared everything he had with the people, but he took care of the birds and little animals in the fields because he thought they were God's children too. He called them, and the sun and moon also that God had made, his brothers and sisters, to show that God watches over all his world. One day he tried to express his gratitude to his Father for all that he had given. Shall we read responsively the words of St. Francis, as people afterwards came to call him?

Praised be my Lord God, with all his creatures, and especially our brother the sun, who brings us the day and who brings us the light.
Praised be my Lord for our sister the moon, and for the stars, the which he hath set clear and lovely in heaven.
Praised be my Lord for our brother the wind, and for air and clouds, calm and all weather, by which thou givest life to all creatures.
Praised be my Lord for our sister water, who is very serviceable to us, and precious and clean.

Praised be my Lord for our brother fire, through whom thou givest us light in the darkness.
Praised be my Lord for our mother the earth, which doth keep us and bringeth forth fruits and flowers of many colors and grass.
Praise ye and bless ye the Lord, and give thanks to him and serve him with great humility.[1]

PRAYER. Now let us sing the last stanza of our song softly and then bow our heads in prayer:

> Our loving Heavenly Father, we thank thee for this beautiful world that is all about us. We know that thou must like beautiful things because thou hast made so many of them. We are glad that other boys and girls enjoy this world of thine as we do. It helps us to feel that we are all thy children. Amen.

Discussion. Call for assignments given at the last meeting. Discuss the reports briefly, asking the children to tell new things they have learned or the things that interested them most. Ask for any new pictures or information brought in. Give special assignments on denominational work in southeastern Alaska.

Learning an Alaskan game. Boys and girls in southern Alaska play many of the same games we do. This is because they have learned them in school or from the missionaries. Some of their favorites are Cat and Rat, Three Deep, Going to Jerusalem, Drop the Handkerchief, Poor Pussy, and Blind Man's Buff. However, they are especially fond of one native game called Hagoo. Hagoo is a Thlinket word which means "Come here." I will give you the rules and then we will play it.

Choose two sides with leaders and line them up facing each other. One leader is given a handkerchief or a

[1] Adapted from the Canticle of the Sun of St. Francis of Assisi.

banner made of a bright rag tied on a stick. He waves this and calls the name of a child on the opposite side, saying, "Johnny Jones, Hagoo." The child called comes out, and keeping a straight face walks the length of the line while all his opponents try their best to make him smile by making funny faces or saying funny things. If he smiles even a little he is captured and must stand behind the line. If he keeps a straight face he returns to his own side. The flag then goes to the opposite side and the game continues, each side having an equal number of chances. The point is to see which side can capture the largest number.

Introducing the story. At our last meeting we thought a little about Toy-a-att, one of the native Christians of Wrangell. Today I am going to tell you a true story about two chiefs both called Kahtlian who lived at Sitka. [Locate on the map.] One lived there over a hundred years ago when the Russians owned Alaska; the other died just four years ago, very much loved by all his people. First you will want to know what some new words mean. [Put "Potlatch" and "Alaska Native Brotherhood" on the board and explain. For the former, see page 126. For the latter, see page 36. Also show pictures of Sitka, a Chilkat blanket, potlatch, canoe, and the raven hat. Explain that the raven hat may be seen today in the museum of the Sheldon Jackson School at Sitka.]

Telling the story.

After the story. Which Kahtlian helped his people more? Which one had the greater courage? What did Kahtlian mean when he said that he took the American flag as his totem? Why were the Russians unfair in the way they treated the natives? What have we learned

about the way the United States treated them? [Do not overlook our indifference at first.] How can you tell that Jesus really helped Kahtlian?

Playing the story. Suggest that, since the story is so long, the children play the scene where Kahtlian gives up the raven hat. Other characters may be added, and the conversation may include the whole story of the hat, ending with Kahtlian's promise.

Handwork and service activity. Continue work started at previous sessions. If desirable, a moving picture of the story "The Raven Hat" may be made. See the suggestions given in Session IV.

WHAT WE DID

—GROUP I.

"I asked the children for sentence prayers, suggesting that they pray for the things in nature which they are thankful for. We had such prayers as: 'We thank thee for the sunshine. For birds. For stars. For all the beauty of the world. For flowers and trees. For a house to live in in cold weather. For snow and Christmas time.'

"When we started to discuss the story one boy said he thought the first Kahtlian the braver because he had been so brave in fighting. Another said, 'I don't think so. I think the second one was, because it was harder to give up all his old customs and stand out against his own people than to fight all the Russians in the place.' All agreed with the latter, so I felt that they had got something of the difference between physical courage and moral and spiritual courage. Other comments were that Kahtlian took the American flag as his totem because he wanted to give up all his old habits and become a good citizen. The American flag took the place of his tribal emblem. The Russians were unfair because they fought the natives and didn't try to help them. America

treats the Alaskans with fairness. (I asked if they had done so from the very first and they said, 'Well, not at first, but Sheldon Jackson told the United States what we should do and how to do it.') America gives the Alaskans good schools, and helps them to become American citizens, and to learn about Jesus.

"We have been using a large map of Alaska and placing the names of our mission stations and missionaries on it as we study about them."

SESSION VIII

Subject chosen. Life in Alaska.

Pre-session period. Let the children continue work on posters, notebooks, and so on. If enough members of the group come early, play one of the familiar games mentioned in the last session, such as Drop the Handkerchief or Blind Man's Buff.

Worship. If you could talk to the boys and girls of southern Alaska or to some of the men who belong to the Alaska Native Brotherhood, you would find that they are interested in being Christian citizens of the United States. Is there any difference between being citizens and being Christian citizens? What do we expect of any good citizen? (That he shall keep the laws; make good laws; want to give everybody a fair chance; love his country; want his country to stand for the best ideals.) Shouldn't we be Christian citizens too? Can America ever be the country we want it to be if some of her people refuse to be good citizens? [Make the analogy where one or two children who do not play the game hurt the spirit of happiness and cooperation.] How important is each single Christian citizen?

SCRIPTURE. *Romans* 12: 1-9. Let us turn to the twelfth chapter of *Romans* and look at verses one to nine. Paul was writing here to the members of the church in Rome. Evidently they had been arguing that some members were more important than others. Paul wrote to tell them that each one was needed, and that it was necessary that they should all work together. We need to remember this for

our country also, don't we, if we are to be Christian citizens. Let us read the verses together.

HYMN. Of course one of the things the Christian citizen will remember is that it isn't the color of a person's skin or his nationality that makes him a good or bad citizen. It is his spirit and his attitude. Shall we sing a hymn which expresses the thought of all the many people in America living together in a real brotherhood? [America the Beautiful.]

PRAYER. The Lord's Prayer. Do you remember that Jesus first taught his disciples the prayer we call the Lord's Prayer because they asked him to teach them how to pray? What are the first two thoughts in the prayer? (God our Father, and the coming of his Kingdom on earth). Let us bow our heads and say the Lord's Prayer together, remembering that if God's Kingdom does come on earth it will be through each one of us being the best sort of Christian citizen we know how.

Discussion. Discuss the new pictures and materials brought in, and hear reports on special subjects assigned at the last meeting.

Assignment of Boy-and-Girl Accounts from Alaska. All of the stories we have been hearing about Alaska have been true stories. That is, they have been about real people or about things that have actually happened. Today we are going to have another kind of true story—accounts of Alaska written by boys and girls in a mission school at Sitka. They were asked to write and tell us some of the things we want to know about the villages they live in, the things they do, and so on. Instead of reading them to you I am going to let you read them and pretend you are those Alaskan boys and girls.

First: Read your page over carefully, asking me about anything you do not understand, and then be ready to tell it in your own words as though you were that boy or girl talking. Second: If a town or place is mentioned, be able to locate it on the map. Third: Try to find a picture on our posters, or in our books or leaflets, that you can show as an illustration.

Are there any questions? Very well, I shall warn you two minutes before the time is up. [See pp. 42-47. Have stories typewritten, with a separate copy for each child. Allow ten or twelve minutes, depending on the reading ability and quickness of the group. Have old and new pictures accessible, and let the children select the illustrations for themselves.]

Discussion. Call the children back to their places.

As we listen to these true accounts from Alaska we are going to try to remember two things. First, after all of them have been read I am going to ask you to explain which one you thought was most interesting; you may like it best because of the way it is told, or because of the things it tells you. Second, after each account is given we are going to list on the board the things we have learned from it about Alaska. Now who will be our first visitor from Alaska? [Have accounts told and watch discussion carefully so that it does not drag. The points listed should include beautiful scenery, flower gardens, vegetable gardens, preserving fruit, trolling for salmon, work in canneries, canning salmon, totem carving, modern houses, Christian Endeavor, kinds of church services. All of these and others are mentioned. Select the account which the group thought most interesting, being sure to make clear to everyone the reasons why the choice was made.]

Dramatization. I wonder whether there is any way we can make a little play and use some of the things we have learned today? [Let the children make suggestions. Possible ones follow.

(*a*) Mrs. Gray, a tourist, with her two children visits the native village at Sitka which is very near the dock. She is very much interested in the Alaskan people. As she walks up the street a woman calls from her door that she has baskets and moccasins to sell. Mrs. Gray stops to look at them and they begin to talk. The husband, who is a fisherman, joins them, the children come, and also some of the neighbors. Mrs. Gray admires the baskets, flowers and vegetables. She asks about the church. In turn the natives answer her questions and add other facts from the true stories. Mrs. Gray leaves, saying the talk has been one of the most interesting parts of her Alaskan trip.—(*b*) The new school teacher in the government school or the new missionary goes calling. The scene and conversation may be much as suggested above. —(*c*) An Eskimo boy at school in southern Alaska goes home for the summer vacation with a school friend. The scene might show their arrival and the visitor's first introduction to new ways and customs.]

After the subject is chosen, decide upon the necessary characters and talk over what each one is to ask or tell. Then appoint the characters, play the story through once, and criticize. Ask the children to think of improvements or additions before the next meeting.

Handwork and service activity. Continue work already started. If the children are keeping a scrap-book or individual notebooks, they may write out their separate stories and mount their pictures. Properties called for in the dramatization may be made or collected.

WHAT WE DID

—GROUP I.

"With the exception of the worship service we did not have a regular session today. Instead we had a visitor who was a teacher in the Sheldon Jackson School at Sitka last year. The children were quite excited to have someone who had been right in one of the places where they have been in imagination. He told about different boys and girls at the school, and brought out in a fine way that these natives are American citizens just as much as we are, and how proud they are of it. After he had finished, the children asked him questions. He had spoken about being a director of athletics, so the first question came from a boy:

Q: What athletics do they like best? A: Basketball, with explanation as to the difficulty of finding a space that is neither hilly nor swampy to play on. Also information on how they went down to the streams after school and hooked salmon as one of their main sports. Q: Well, if there is no level place, where do they put their buildings? A: Explanations on draining swamps and leveling places, also on how many buildings there are and the life in the dormitories. Q: What grade are these boys in? A: Explanation on how they may be eighteen years old and only be in the fourth grade, and why that is. Q: Do they have any picture shows in Sitka? How many natives in the city? How much does it cost them to go to school there? Can you talk the native language? A: Told one or two words, and the meaning of the word that means witch or something of the sort, and how afraid they are of it. Q: Did you see any totem poles? Is it true they don't worship these? A: Explanation on totems and description of some in a park in Sitka, and how some of the people seem to fear them at times; how superstitious they are because they haven't had the same opportunities that we have had during the years past. Q: What do they do at school? Do they like Sunday school? How often did you get your mail? Did you ride in their canoes?"

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SESSION IX

Subject chosen. How Alaska Got Its Flag.

Pre-session period. Let the children continue individual or group work which is incomplete.

Telling the story. At our last meeting I told you that the boys and girls in Alaska are interested in becoming Christian citizens. Since Alaska is a territory of the United States, of course our United States flag is Alaska's flag too. I think you will be interested today in learning that during 1927 Alaska adopted another flag all her own, a territorial flag. What flag have we like this? (The state flag.) Do you know how we got our designs for our flag? [Tell, or have a boy or girl prepared in advance tell, the story of the Stars and Stripes or of the state flag.] The design of Alaska's flag was made, however, not by a grown person but by a thirteen-year-old Aleutian boy, Benny Benson, who goes to a mission school, the Jessie Lee Home. His teacher told him and the other boys and girls one day that the American Legion, with the approval of the governor of Alaska, had launched a flag-design contest. The contest was open to all the pupils in the public, native, and mission schools in the territory. Benny set to work, and out of one hundred and forty-two designs which were sent in, the judges chose his design.

Of course you want to know what that design was. The flag has a blue field bordered on three sides (the staff side is not bordered) with a narrow strip of gold. In the upper right-hand corner is the North Star in gold,

and below and to its left the Great Bear constellation, or Big Dipper, of seven stars also in gold, with the two right stars of the Dipper pointing to the North Star. Don't you think it must be beautiful? Of course the design had to be passed on by the Alaska legislature, and the Act adopting it gave this description: "That the design of the official flag is eight gold stars in a field of blue, selected for its simplicity, its originality, and its symbolism. The blue, one of our national colors, stands for the evening sky, the blue of the sea and of the mountain lakes, and of wild flowers that grow in Alaskan soil. The gold represents the wealth that lies hidden in Alaska's hills and streams. Seven of the stars form the constellation of the Great Bear, or Big Dipper, the most noticeable in the northern sky. Two of these point toward the eighth star, the North Star, which is ever watched by the sailor, the explorer, hunter, trapper, woodsman, and the surveyor. For Alaska it is the star which will some day take its place as the forty-ninth star in our national emblem, the Stars and Stripes."

Not only did the legislature adopt the design but it set aside fifteen hundred dollars to make up the official flag and fifteen hundred dollars to pay Benny Benson's expenses to Washington so that he might present the first flag of Alaska to President Coolidge. Benny also won another prize that he is very proud of. The American Legion gave him a gold watch with the flag design in colors on the back.

Why does this design really fit Alaska? What does the design tell you about Alaska? Do you think we could make an Alaskan flag from the description I have given you? [Assign children to work on this during the handwork period. Even apart from the flag motive, they will enjoy sketching the Big Dipper constellation.]

Dramatization. How many have thought of things we can do to improve the play we started at our last meeting? [Discuss briefly.] What are we trying to show in our play? Do we need any other characters? What properties shall we use? [Assign parts and play through. Criticize, change characters if it seems advisable, play again and criticize.]

Planning the final meeting. Discuss the planning of a final meeting in which the children can share with others some of the things they have learned about Alaska. Decide who will be invited—parents, friends, or another society or department. Talk over the program, considering the following elements in relation to the guests and trying to include material on both the Eskimos and southeastern Alaska.

1. What handwork can we show? Who will be responsible for explaining it?

2. What stories shall we use? Shall they be told or shall we play them out? Who will take the different parts?

3. What have we learned about our own mission stations and our missionaries in Alaska? How can we share this? What children will be responsible?

4. What shall we plan for our worship service? What do we want to think about in our worship service? (How we can show our love for others; God the loving Father of all his children; why Jesus came.) What shall be our prayer? Shall we write it out together or have one or two children write it out at home? Who shall preside at our worship service? Shall we announce the different parts or have them on the board or typewritten so all can follow?

5. Are there any other things which should be included?

6. Shall we have refreshments? If so, what kind?
7. What shall be the order of our final program?

Worship.

HYMN. We have been studying about Alaska in order to become acquainted with other boys and girls who belong to God's great family. Shall we sing a hymn which reminds us of this? [It Makes No Difference, East or West; We've a Story to Tell; O Zion, Haste, or a similar hymn.]

PRAYER. Now shall we bow our heads quietly in prayer?

> Our dear Heavenly Father, we have had such happy times together learning about the boys and girls of Alaska. We are glad that they and we are so much alike, and that we all belong to the same country, the United States. We are glad too because we all know thee as our Heavenly Father. Help all boys and girls in our country and all over the world to grow up to be the kind of Christian citizens who will work together for the coming of thy Kingdom upon earth. Help us always to love and follow Jesus, in whose name we ask this. Amen.

Handwork and service activity. Complete, if possible, all work under way. Prepare any new materials needed for the final program. If gifts are being sent to a mission station, plan for the packing at the close of the last meeting. Invitations for the final meeting may be made. The leader should have patterns of an igloo, a kayak, a canoe, a totem pole, or similar articles ready. Allow each child to choose his own pattern, draw his picture, and color it. The wording of the invitation may be worked out on the blackboard by the whole group and then copied individually.

WHAT WE DID

—GROUP I.

"We talked over the plans for our final meeting and appointed some committees. The children decided that they would invite their parents and teachers. They are planning to use sheets and chairs to construct an igloo through which the guests will enter. They wanted the story 'Ivik Carries the Mail.' The 'Boy-and-Girl Accounts' will be told by different children. Two children will report on our mission stations and one will give a map talk on Alaska. Our Alaskan village and the scrap-books and ring-hook games the boys have made will be on exhibition. We also want to play Alaskan games and have refreshments. Eskimo pies were suggested. A committee is planning the worship service. It will probably include an offering service, as the boxes of money will be brought in. Of course we will complete the packing of the box we are sending to Alaska. One little girl brought me last week a package all done up in paper and ribbon, saying, 'Here is a Christmas present for a little girl in Alaska.'"

SESSION X

Pre-session period. Allow the children to work at their exhibits or other things needed for the final meeting, or play one of the Alaskan games.

Worship. Why are we inviting some of our friends to come to our meeting next week? [Emphasize sharing what has been learned and has given pleasure rather than merely giving information.] How can we make our guests feel at home and share with them some of the happy times we have been having? (Know what each one is going to do; be ready; be self-controlled; think of our guests; remember why we have invited them.)

PRAYER. I wonder whether we would not like to ask our Heavenly Father to help us remember some of these things? Let us bow our heads.

> Our loving Heavenly Father, we are so glad that we know that thou dost care about us and about all the things that we do. We ask that thou wilt help us to tell our friends how much we like the boys and girls of Alaska. Help us to make them like our new friends as much as we do. Help us to think of our guests instead of ourselves. Help us to be self-controlled. Help us to make our guests have a happy time. In Jesus' name we ask this. Amen.

True-False test. Repeat the test given in Session I, or give a similar test with questions worded differently but covering the same points. Let the children exchange papers and score them. Return papers to their owners and ask the children to give some of the statements whose

truth or falseness they have learned during the course. Refer to the things which they stated at the first meeting they wanted to learn about Alaska. Ask how many of these questions have been answered. Discuss briefly other interesting things they have learned.

Preparations for final meeting. No general plan can be given here, because the actual program depends on the choice of each group. However, the leader should use the rest of the time to check up on the following points:

1. Is the general plan for the meeting clearly understood? Have children been selected to welcome the guests? Is there someone to preside?

2. Is the handwork completed and in good condition? Are the explanations brief and to the point?

3. Is the story teller prepared? If the stories are to be dramatized, does each child understand his own part? Are the properties ready?

4. Is the worship material prepared? Do the children know the hymns? If an individual child is to read the Scripture passages, can he pronounce all the words?

It is probable that most of this session will be used in completing the handwork and arranging the exhibition, working over the dramatization or stories, and learning any worship material which is not entirely familiar.

WHAT WE DID

—GROUP I.

"The children have worked out the following plan for their closing program.

Worship.—Hymn: We've a Story to Tell to the Nations (first two stanzas).—Scripture: Twenty-third Psalm in unison.—Prayers: By two boys and two girls, followed by the Lord's Prayer (all).—Music: Violin.—Offering: For our

work in Alaska; song during offering, We've a Story to Tell to the Nations (last two stanzas).—Prayer and Response: We Give Thee But Thine Own.

Reports by Juniors.—Map Talk on Alaska; Our Work at Haines House; Our Work at Point Barrow; Our Work at Sheldon Jackson School.

Pageant.—Worked out by the leader in terms of progressive glimpses of Alaska, the scenes as follows. (1) The Early Dawn of Things: sketch of a native family showing customs and folklore.—(2) Russian Explorations: showing attitude of Russians toward natives, and introducing the first Khatlian.—(3) America Buys Alaska: scene between Secretary Seward and the Minister from Russia when the details of the purchase were arranged.—(4) Missionary Beginnings in Alaska: how Mrs. McFarland at Fort Wrangell protected her girls.—(5) Point Barrow: Ivik, who had been to Sheldon Jackson School, returns home.

Conclusion.—Refreshments and an Alaskan game."

—GROUP II.

"The children met last Saturday afternoon to prepare our exhibit. The Eskimo village was set up in a sand-table, with the totem pole made by the older boys beside it. On the wall were maps, mounted pictures, and postal cards. We had a fine display, for we had pictures from mission board leaflets, the Eskimo Picture Sheet, and such magazines as the *National Geographic* and *World Outlook,* as well as kodak pictures loaned by Alaskan tourists and missionaries. We cannot have visitors at our closing session, as it is held at the time of our morning church service. We are having an exhibit therefore next Sunday, when the Near East Relief dinner will be served at the church. The boys and girls will be there before and after dinner to explain the exhibit, and in this way we shall reach more persons than the parents."

SESSION XI

This will be a meeting with invited guests and will follow the program outlined previously. A possible order of procedure is:

Welcome to guests; explanation of meeting and course; worship service; dramatizations and stories; refreshments; showing of handwork. If the handwork is arranged as an exhibit, guests may circulate and look at it before or after the meeting. Children should be on hand to give explanations.

WHAT WE DID

—GROUP I.

"Our program and pageant went off very well in spite of the fact that three of our characters had flu at the last minute, and I had to represent Dr. Sheldon Jackson myself. There were the usual casualties; a curtain fell down, and one boy got mixed up in the sheet that formed the igloo, but he came forth undaunted. The women of the missionary society who were our guests were most patient, and agreed enthusiastically that here was one group that would not have to be told that missions were important when they grew up. Our offerings during our study totalled over ten dollars, which we designated for our own junior work in Alaska. We also sent a box containing dolls, doll clothes, trinkets, and scrap-books with loose pictures to be mounted in them—we thought the Alaskan children would enjoy doing this themselves. We are all sorry that our study is over. We have enjoyed the course so much, and I do feel that the boys and girls have a real interest in their hitherto unknown Alaskan brothers and sisters."

—GROUP II.

"Our exhibit was greatly enjoyed by the parents as well as by the children. The closing session was most informal. We chose sides and let those on each side take turns asking questions of the others. Some of the questions were: what are the chief occupations of the people of Alaska, who made Alaska's flag, who is Mother Jackson, what is a potlatch, and so on. Then we listed the stories and voted on the ones we liked best. 'Ivik Carries the Mail' and the account of the designing of the Alaskan flag were the favorites. The latter was told briefly, and then one of the boys volunteered to tell the story of 'The Raven Hat.' We talked about some of the things we had learned, and then had our map drill, locating our mission stations and some of the places studied about. I know that this does not end our study, for the children are too interested in the boys and girls of Alaska. We shall continue to keep in touch with our own mission work there, as well as use the new worship materials."

SUPPLEMENTARY MATERIAL

SUPPLEMENTARY MATERIAL[1]

RUSSIAN EXPLORATIONS AND SETTLEMENTS IN ALASKA

The name Alaska comes from an Aleutian term Alakshak, which means great country or continent. The territory of Alaska was until 1867 a part of the Russian empire and was known as Russian America. It first came to the attention of the Russians about 1700 when the Chukchi, natives of northeastern Siberia, reported a land to the eastward inhabited by people with whom they traded and sometimes fought. The news finally reached Peter the Great, and his interest resulted in the launching of two expeditions, known from the name of their starting point as the first and second Kamchatka expeditions. Both expeditions were in command of Vitus Bering, a Danish captain in the Russian service. On the first expedition, which set sail July 30, 1728, Bering discovered St. Lawrence Island, sailed through Bering Strait, and went far enough to the east to satisfy himself that the new land was not a part of Asia. On the second he again sailed east and sighted Mt. St. Elias. Chirikof, Bering's second in command, who became separated from him, sighted land to the south, probably at Prince of Wales Island. On these two voyages Russia based her claim to the ownership of northwestern America. The tales of the wealth in furs in the new land soon led to other expeditions.

Real colonization was not started until 1783, when Grigor Ivanovich Shelikof established a settlement in Kodiak Island. The first contacts of the traders and natives were far from satisfactory, and cruel treatment led to the suspension of free trade. In 1799 the Russian American Company was organized under an imperial charter and became Russia's agent for the government of the

[1] Much of the information in the following pages is from "Glimpses of Alaska from 1728 to the Present Date," published by the Governor's Office, Juneau, 1926; and "The Report of the Commissioner of Education for the Years Ending June 30, 1918, 1919, 1920," Territory of Alaska, Department of Education, Juneau, Alaska. Other items were supplied by missionaries.

province. Alexander Baranoff, originator and for nineteen years manager, was prominent in founding settlements and building up trade. In 1799 he founded Sitka, which became the headquarters of Russian activities for a number of years.

PURCHASE BY THE UNITED STATES

As early as 1854, during the Crimean War, the Czar of Russia, fearing that the English would seize Russian America, offered to sell the territory to the United States. The offer was declined but negotiations for purchase were opened later, and the sum of $5,000,000 was offered by the United States. This was refused by Russia, but later negotiations resulted in the final sale for about $7,000,000. Its present value is incalculable. Any history or encyclopedia account will bring out the fact that the purchase under Secretary Seward was ridiculed, and referred to as "Uncle Sam's Ice-Box," "Seward's Folly," etc.

A popular story of the purchase of Alaska, written by Maude Frances, will be found in the Alaska School Bulletin for March 1927, teachers and school children in Alaska having been asked to observe Seward Day, March 30th, as the anniversary of the signing of the formal treaty of purchase.

ALASKA UNDER THE UNITED STATES

The lowering of the Russian flag and the raising of the American flag did not usher in a glorious new period for Alaska. A period of governmental neglect followed, with the United States army in charge from 1867 to 1877, when the soldiers were withdrawn. For the next two years there was no government of any description. Late in 1878 trouble arose at Sitka over the murder of three white men by Indians, who then outnumbered the whites three to one. Notice was forwarded to Washington and elicited no response. An appeal was then made to the British admiral at Victoria, who sent a boat to Sitka at once. In April 1879 the first American boat arrived. This was succeeded by several others in turn until 1882, when the *Adams,* with Captain Merriman as commander, remained in charge. Captain Merriman became a power among the Indians and he and his ship played an important part in the history of the country. Besides exercising a general police duty about the territory, Captain Merriman acted as referee, um-

pire, judge and arbiter of many vexed questions, such as the deciding of issues in local tribal wars.

From June 20, 1867, until May 17, 1884, Alaska was therefore an unorganized territory with no civil or criminal code and no system of courts. On May 17, 1884, Congress passed a law creating the District of Alaska, with the seat of government at Sitka, providing for a system of courts and a civil and criminal code, and making the laws of the state of Oregon applicable to Alaska. In 1900 another law was passed providing for the incorporation of towns. In 1906 an act gave Alaska representation in Congress by providing for the election of a delegate to Congress. This was followed by the Organic Act of 1912 which terminated the District of Alaska and created the Territory of Alaska, with its capital at Juneau instead of Sitka.

PRESENT GOVERNMENT

The chief executive officer is the governor. He is appointed by the President of the United States, by and with the advice and consent of the Senate, for a term of four years. His powers are similar to those of the governor of a state. Other officers are the secretary of Alaska, appointed for four years by the President; the attorney-general, elected for four years by the qualified voters; the territorial treasurer, appointed for four years by the governor with the advice and consent of the territorial senate; the commissioner of education, appointed for two years by the territorial board of education; and the commissioner of health, appointed for two years by the governor. The legislature consists of a senate and a house of representatives. The senate consists of eight members, two from each judicial district, elected by the qualified voters for a term of four years. The house of representatives consists of sixteen members, four from each judicial district, elected for a term of two years. The governor has the power to veto any bill passed by the legislature. A vetoed bill may become a law if later passed by a two-thirds vote of all the members of each house. The United States Congress has the right to veto any bill passed by the territorial legislature.

The delegate from Alaska to the House of Representatives of Congress is elected by the qualified voters for a term of two years. He has all the powers and privileges of a member of the House

from one of the states, save that he has no vote except when the House is in the committee of the whole.

RESOURCES AND PRODUCTS

Fishing. The fishing industry, one of the first to create an interest in Alaska, has been one of the chief sources of wealth. In fact it became necessary in 1924 to pass laws regulating the salmon catch so that waste might be prevented and supplies for future years assured. The number of persons employed in the fisheries of Alaska in 1924 was 25,194. Of these, 14,471 were whites and 4,549 natives. The others were Chinese, Japanese, Filipinos, Mexicans, Porto Ricans, and Negroes. With the exception of the natives the majority of these workers remain in Alaska only for the fishing season.

The total investment in the fisheries of Alaska in 1924 was over $62,000,000, of which over $52,000,000 were invested in the salmon canning industry. The total value of the fishery products in this year was over $40,000,000. It is estimated that the value of the catch to the fishermen was about $10,000,000. The catch includes over 438,000,000 pounds of salmon, about 100,000,000 pounds of herring, and smaller amounts of cod and halibut. Whaling during 1924 employed 134 persons. There was an investment of $460,000, with a total value of whaling products of $391,000. Sealing in the same year showed a total catch of 17,219 animals.

Furs. Wild land fur-bearing animals include mink, marten, beaver, muskrat, land otter, red and white fox, lynx, ermine, black bear, wolf and wolverine. From $1,500,000 to $2,000,000 in furs is being produced annually. Fur farming, with a present total investment of about $7,000,000, is a rapidly growing industry.

Reindeer. There are now in Alaska approximately 300,000 reindeer, probably two-thirds of which belong to the Eskimos. Reindeer are not native to Alaska but were introduced from Siberia. When Dr. Sheldon Jackson, first Commissioner of Education, visited the Arctic coast of Alaska and the coast of Siberia in 1890 he was impressed by the fact that the Alaskan natives lacked a sufficient supply of proper food, owing to the inroads made by American whalers and trappers on the natural food supply of the country; whereas the Siberian natives were provided with an abundant supply of food, because they had large herds of domesticated reindeer. He also saw that the introduction of reindeer would raise the Alaskan natives in the scale of civilization by making them a

property-accumulating rather than a hunting people. Dr. Jackson's report urged the adoption of a plan for introducing reindeer into Alaska. Pending the securing of a Congressional appropriation he made an appeal for funds, and individuals contributed the sum of $2,146.00. With this sum, sixteen reindeer were purchased in 1891 and one hundred and seventy-one in 1892. In 1893 Congress appropriated $6,000 for use in importing reindeer from Siberia into Alaska. By 1917, $317,000 had been appropriated, and 1,280 reindeer had been imported over a period of ten years. Further exportation of reindeer was prohibited by the Siberian government, but as a result of the natural increase there are now approximately 200,000 reindeer in Alaska, their range being confined chiefly to the Kotzebue Sound, Seward Peninsula, and Kuskokwim River districts. It is estimated that there are in northern and western Alaska approximately 200,000 square miles of treeless region, worthless for agriculture, which could furnish pasturage for about 4,000,000 reindeer to be raised for market.

Forests. Alaska has two types of forest growth. The first is the interior forest, which covers a large part of the territory, while the second is the coast forest of southeastern Alaska and the Prince William Sound region. The latter is the more important. It exists largely within the bounds of Tongass National Forest, which includes most of southeastern Alaska and Chugoch National Forest on the shores of Prince William Sound. These forests were placed under the supervision of the Forest Service for management by methods that will insure continuous forest productivity. All of these resources are available for development and use. Standing timber may be purchased; lands valuable for farming, mining, and industrial plants and town sites may be occupied and patented; areas needed for water power, fur breeding, and other special purposes may be leased. The lumber industry is expanding steadily. Sitka spruce, the principal species cut, is used locally for canned salmon packing-cases, while the higher grade lumber which is shipped to the States is used for interior finishing and airplane stock. This wood is also valuable in the manufacture of newsprint paper and will probably at some future date be used widely for that purpose.

Mining. The high spots in Alaskan history are linked with one of her great industries, that of mining. The first gold found in Alaska was discovered in the Kenai River Basin in 1850 by a mining engineer of the Russian-American Company. The first pro-

ductive gold mining was carried on in Silver Bow Basin near Juneau, where placer operations were started in 1880.

The discovery of gold in the Klondike region, Yukon Territory, in 1896 brought increased activity to Juneau during the succeeding years when the stampeders were en route. Skagway came into being over night and in 1897-98 was a city of fifteen thousand inhabitants. The first real stampede to Alaska, however, came with the discovery of placer gold on Anvil Creek near Nome in 1898. The stampeders arrived by the thousands during 1899 and 1900, when gold in paying quantities was discovered on the beach at Nome. Later discoveries resulted in the establishment of other settlements, among them the town of Fairbanks.

Copper is also a valuable output of Alaska. In fact the value of the copper mined between 1915 and 1925 was 70 per cent greater than that of the gold.

NATIONAL PARKS AND MONUMENTS

The outstanding scenic attraction of Alaska is Mount McKinley National Park, the second largest national park in the United States. Its chief feature is Mount McKinley, the highest mountain in North America. Immense herds of caribou, bands of mountain sheep, and other wild game animals are to be found within its boundaries. Through the construction of the Alaska Railroad the entrance to the park has been made accessible to tourists. There are also two national reservations in Alaska, called the Sitka National Monument, established in 1910, and the Katmai National Monument, established in 1918.

The reservation at Sitka, a mile from the town of Sitka, contains fifty-seven acres and is of great beauty and historic interest. It includes the site of the ancient village of a warlike tribe, the Kiksiti Indians, who in 1802 fortified themselves here after their massacre of the Russians, and defended themselves until the decisive Battle of Alaska in 1804, when the Russians established their supremacy in southeastern Alaska. The principal objects of interest are the sixteen totem poles, relics of the aboriginal life of the region.

The Katmai reservation, located near the base of the Alaska Peninsula on the southern shore of Alaska, lies in a volcanic belt which has shown great activity during recent years, and contains Mount Katmai, whose eruption was so violent in 1912. The most

striking feature of the reservation is the mountain-encircled valley of Ten Thousand Smokes in the northwestern part. For over fifteen miles down the valley, which measures nine miles at its greatest width, the ground is broken open by little volcanoes from which rise jets of steam.

EDUCATION

In the early days of the Russian occupancy schools were carried on by the Greek-Russian Church and by the Russian-American Company, whose charter required it to establish schools in connection with its trading posts. Progress was slow, as the traders and colonists were there to take, not to give. However, the church work grew, and in 1887 the Governor of Alaska reported: "It is a noticeable fact that the despotic government of Russia expends annually more money for the education and christianization of the native people of Alaska than does the professedly more free, liberal, and enlightened one to whose care and protection they were transferred twenty years ago." The number of these schools declined slowly, the last being closed in 1916.

For several years after the purchase of Alaska the United States Government made no provision for education. Great credit is due Sheldon Jackson, Superintendent of Presbyterian Missions in Alaska, for the awakening of Congress. As he traveled about the great territory by steamer, dog-sled, canoe, or on snowshoes, he became convinced that the government must establish schools to help the natives to become citizens. Many people did not agree with him but he was not discouraged. During the winters from 1877 to 1883 he delivered a series of lectures on Alaska in most of the leading cities in the United States. In 1883 he addressed the National Education Association at its annual convention, and secured the passage of a resolution urging educational legislation and appropriations for Alaska. This was printed and circulated to friends of education and public school teachers by the thousands throughout the nation. State teacher associations throughout the United States took up the matter and adopted similar resolutions at their annual meetings in 1883. Dr. Jackson also enlisted the active cooperation of the Baptist, Methodist and Presbyterian mission boards, and appeared before committees of the Forty-sixth, Forty-seventh and Forty-eighth Congresses.

Finally laws were passed appropriating money for schools, and

Dr. Jackson was made the first Commissioner of Education. He had to start schools in a country one-fifth the size of the United States, where there were few towns and only small trading-stations hundreds of miles apart. Transportation was not regular, and teachers might receive mail once a month or, if they were in the far north, only two or three times a year. Of the 36,000 people in Alaska not over 2,000 could speak English and these lived mostly at Juneau, Sitka, and Wrangell. Besides teaching reading, writing, arithmetic and other subjects, the schools had to offer instruction in health, how to keep houses clean, and even boat building. Lumber for schoolhouses had to be shipped from 1,500 to 4,500 miles, and school teachers had to be found who were willing to leave their homes and go to a new and strange land. Yet somehow Dr. Jackson managed, and today boys and girls from Maine to California would feel thoroughly at home in an Alaskan school. For a time the plan of making contracts with the various mission agencies for the conduct of schools near their stations was followed. Under this arrangement it was possible to extend the educational system much more rapidly than would have been provided through the small Congressional appropriations. Since the act establishing the school system did so "without reference to race," Dr. Jackson, as general agent, established schools for native and white children as far as appropriations permitted. In 1890 there were three schools for white children, eleven for native children, while nine church schools were receiving government aid.

Much of this work was done against opposition, as many people did not want the government's money spent on the natives. Charges of different kinds were brought against Dr. Jackson. One time, just as he was about to set sail with desks, furniture, maps and books for some of the schools, he was arrested, taken off the boat, and locked in a cell. When the boat was out of sight he was taken before the judge and set free on bail. However, some of the passengers on the boat had seen what had happened and reported it to Washington. The President made an investigation and then put a new governor and other officials in office. When the next term of court came up, the judge refused even to try the charges against Sheldon Jackson.

By 1900 the rapid growth of population due to the discovery of gold had made the care of the white children most inadequate. Various acts were passed placing the white schools more and more under local control, until in 1917 the territorial legislature

was empowered "to establish and maintain schools for white and colored children and children of mixed blood who lead a civilized life and to make appropriations of territorial funds for that purpose." A territorial board of education was set up, and the white people of Alaska thus permitted to control their own schools. In 1926 the schools under the jurisdiction of this board numbered 80, and there was an enrolment of 4,353 pupils taught by 211 teachers at a total expense of almost $500,000. There has also been an increase in the appropriations for and the scope of the work of the native schools for which the United States Bureau of Education is still responsible. In 1926 the chief of the Alaska division reported 86 schools, an enrolment of 3,703 pupils, a staff of 174 teachers including six district superintendents, and an expenditure of $437,000. This was exclusive of $150,000 more expended for medical and health service and $12,500 for reindeer service. The present activities of the Bureau include:

(*a*) The formal education of native children. A feature of the work is the attention given to vocational education and personal and community hygiene. The schools are in general well equipped and in the charge of competent teachers.

(*b*) Social service in native villages. This feature of the work required of the teachers is of great importance and includes everything usually conveyed in the term social service. Visits to the various homes, assistance in caring for the sick in communities where no regular doctor or nurse is stationed, organization of community activities and the like, consume no small part of the out-of-school time of teachers.

(*c*) Medical service. During the school year of 1919-20 the Bureau expended $80,000 for medical relief of natives. Hospitals were maintained at Akiak, Juneau, Kanakanak, Kotzebue and Nulato. In all, nine physicians and thirteen nurses were employed. Each teacher in the school service is provided with standard medical equipment with which to render assistance in the case of minor injuries and ailments. With more liberal appropriations this service could be extended to many needy sections of the territory.

(*d*) Reindeer service. (See p. 116.)

(*e*) Cooperative stores. These stores are maintained at Metlakatla, Klawock, Hydaburg, Atka, Wainwright, Klukwan, St. Lawrence Island, Tyonek, and Wales. The capital stock in all these stores is owned by natives. In addition to their economic

value, such enterprises are of vast educational benefit to the natives.

NATIVE POPULATION

The present population of Alaska is about 55,000, of whom 26,500 are natives. These belong to four groups: the Eskimo, on the coast of the Bering Sea and the Arctic Ocean; the Aleut, on the Aleutian and Shumagin Islands and the Alaska peninsula, Cook's Inlet and Prince William Sound; the Alaskan Indians, or Tinneh, in the Yukon, Kuskokwin, Susibna, and Copper River valleys; the Japanese natives, inhabiting southeastern Alaska and including three language divisions, the Thlinkets, Hydas, and Tsimpsheans. Each of these groups has its own language, customs, and territory, so that the general term "natives of Alaska" covers a very large range indeed. This course deals chiefly with the Eskimos and the people of the southeastern coast.

NATIVES OF SOUTHEASTERN ALASKA
(Notably the Thlinkets)

Little is known positively about the origin of the natives of southeastern Alaska. Some authorities connect them with Mexico, others with the South Sea Islands, some with the American Indians, and still others with the people of Asia. Of all these theories the latter is probably more nearly correct. It is substantiated by certain similarities in customs as well as in physical appearance.

Of the three groups, the Thlinkets, Hydas, and Tsimpsheans, the former are the most numerous. In fact the natives seen by the visitor in southeastern Alaska practically all belong to this group. The Tsimpsheans live on Annette Island, their chief town being Metlakatla. This settlement was started in 1887 by Father Duncan, a lay worker of the Church of England, who was formerly in Old Metlakatla in British Columbia. After several years of civil and religious difficulties which he felt were harmful for the wellbeing of his people, he asked permission of the United States government to remove to United States territory. In reply Annette Island was set aside, and the Tsimpsheans thus inhabit the only government reserve for the natives in all Alaska. The Hydas at present occupy several towns, Hydaburg, Kasaan and Craig, on Queen Charlotte Island in the southern part of the Alaskan archipelago. The remainder of the native villages, from Ketchikan on

the south beyond Haines on the north, are Thlinket. Differences among these three groups are less marked today than formerly when there was constant warfare. Because of the greater number of the Thlinkets, their customs rather than those of the Hydas or Tsimpsheans are given in detail. The term Thlinket means people. It is a general term, the natives having other names, depending on the localities in which they live. Running through the whole group are the two main tribal divisions of the Raven and the Wolf. These tribes are subdivided into clans, using for their names those of animals, birds, fish, and other creatures. Those belonging to the Wolf tribe are Wolf, Bear, Eagle, Whale-killer, Shark and Black Oyster-catcher. Those belonging to the Raven tribe are Raven, Frog, Goose, Seal, Owl and Salmon. These clans are in turn subdivided into lesser clans carrying the names of houses or villages.

Totems and totem poles. The animal from which the clan took its name was its totem. Thus totemic designs or family crests were used freely on the totem poles, the great door-posts erected before the houses, on dancing blankets, on boats and paddles, and so on. The totem poles were of several different kinds. Sometimes they indicated the tribes and clans to which the different members of the family belonged. Sometimes they described some important event or told the legend of the clan. The totem poles were often valuable in helping travelers identify members of their own clan who must, according to custom, give them food and lodging. Children always belonged to the mother's not the father's totem. One of the strictest customs was that forbidding a native to marry within his own tribe. Thus a man belonging to the Raven tribe must choose his wife from one of the clans of the Wolf tribe. This custom still holds today. Few totem poles are still standing and no new ones are being made. While some were crude in workmanship, others were beautifully carved despite the rude tools used. See "Boy-and-Girl Accounts," p. 46, for an account of how totem poles are made.

Houses. Native villages are usually located on the shore near a safe harbor where there is a good beach. Often there is just one main street spread out along the narrow strip between the ever present mountains and the sea. Years ago the houses were communal affairs, some sixty feet wide by eighty feet long, sheltering several families. They were from six to eight feet high, with walls of heavy logs and a roof made of sloping rafters cov-

ered with bark. The entrance was a small opening some distance above the ground. A large square in the center of the roof let in the daylight and let out the smoke.

Today, owing to sawmills, good tools, suitable materials, and training in carpentry, the natives live in modern frame houses one and two stories high, with windows, chimneys, and shingled roofs. The villages are often very picturesque, as the high tides of eighteen to twenty-four feet necessitate their being built on what appears to be a forest of tree trunks. At high tide the visitor can step directly from the deck of the boat on to the wharf, while at low tide he must climb a high ladder.

Occupations. The wellbeing of most of the natives of southeastern Alaska is still closely related, as it has been for years, to the fishing industry. During the summer months while the salmon are running, many of the villages are almost deserted. The men and older boys are out in the boats while the women with the younger children are working in the salmon and herring canneries. Many of the natives own their own boats, others are employed by the companies. Some of the most trusted are guards who live on the large salmon traps to protect them from thieves. This life is in many ways far from ideal. It divides the family for many months and places the children in living quarters and conditions which are often not of the best. It means that if the salmon run is good, prosperity will follow, and if it is poor, real suffering will result. Furthermore it takes the people from their homes at the very season when they might be raising vegetables to help out on their food supply.

Other lines of work are also open to the natives. Some are miners, some laborers, and others are employed in the cold storage plants. Many have proven good boat builders, while some are turning to electricity. Other occupations will undoubtedly soon be followed. There are, for instance, openings for men and women teachers in the native schools. Native nurses are needed, and the various denominations working in Alaska are ready to use trained lay workers in greater numbers than at present.

Dress. The native dress today is of much the same type as that of the white people. The older women sometimes cling to long, full skirts, shirt waists and shawls, but the garb of the younger generation is quite up-to-date.

Food. See "Boy-and-Girl Accounts," p. 43.

Transportation. Since southeastern Alaska is a land of high mountains, bays and islands, travel is almost entirely in boats. Canoe building was a thriving industry in Alaska until gas boats and gas engines were introduced.

In building canoes a suitable tree was first secured, usually yellow cedar or Sitka spruce, felled and cut to the desired length. The outside of the log was shaped first, then the tree was hollowed out till the shell was the right thickness. The tools used were a stone axe adze with a short handle, sandstone, and sandpaper which was usually made from shark skin. The canoe was then filled with water which was heated by throwing in hot stones and covered with a canvas to keep the steam in. This softened the wood. The sides were stretched by cross sticks to the right breadth at the center and tapered toward the ends. These cross pieces became the seats. The cutting of the log and the shaping of the canoe was done during the odd hours in the summer camps. The finishing work was left till winter. The canoes varied from twenty-five to sixty feet long, depending on whether they were family, voyaging, or war canoes, and were propelled by paddles carved with different designs of birds, animals, and fish. The natives were not afraid to venture in them out into the open sea.

The change from the canoes to gas boats has come within the last twenty-five years. Now most of the native people own their own gas boats, either individually or in partnership.

Customs and beliefs. The majority of the natives are now Christians. According to their old beliefs, they recognized a supreme being named Yethl who was all-powerful. He provided everything in the world: sun, moon, stars, earth, animals, and man. They also believed in a multitude of spirits who lived in the world round about. All things were thought to have eyes and ears through the spirits which inhabited them. This belief is related of course to the belief in totems, that is, in animals which befriended men. The spirits were believed to be in close touch with the shamans or medicine men. The greatness of a shaman depended on the number of spirits he was supposed to control. These helped him to foretell the future, and to avert danger and misfortune. Like all primitive peoples, the natives also had many traditions to explain places and events in nature. For instance, thunder, lightning, and earthquake were supposed to be the result

of disturbances caused by a brother and sister who once inhabited the earth and still have an interest in it.

Few native customs are still followed. One of those given up recently was the potlatch. This was a feast, largely social in purpose, at which valuable gifts were given away, the purpose being to increase the reputation of the giver and his standing in the community. In big potlatches each person receiving a present was obliged to return double the amount received in one to five years. Thus a man who impoverished himself and his family to give a potlatch might live for years afterwards on the gifts which were later given him. A potlatch lasted from one to six days and usually consisted of dancing and feasting.

Arts. Totem poles and canoes called for a high degree of skill in carving and in the handling of crude tools. The women developed ability along the lines of weaving and basketry. A few years ago the distinctive ceremonial robe of chiefs and shamans was the so-called Chilkat blanket. This was made of the wool of the mountain goat, twisted cedar bark, and sinew. The ground was a light gray, with a totemic design on it in black, bluish-green and yellow. Six months to a year were required to make a blanket. Today, with the dying out of old customs and the use of American clothes, such weaving is almost a lost art.

Baskets are made in great quantities, chiefly for the tourist trade, as changing customs have done away with many of their original uses. There were formerly cooking and eating baskets, berry baskets, strainers, and so on. The materials used are grasses with long stems, and spruce roots. The grasses are picked in early summer, bleached to a straw yellow in boiling water, and dried. The spruce roots are gathered in the late spring. They are slightly charred over a small fire, soaked in water, and then drawn through a cleft stick stuck upright in the ground. They are then tied in coils and when dry are split into three parts. The center is the finest and is used for the ornamental work; the middle makes the body of the basket, and the outer is discarded. The principal colors used are red, yellow, greenish blue and black. Some commercial dyes are used, but the materials in the finest baskets are tinted with native dyes made from moss, alder bark, and so on. Several different weaves and many patterns have been developed. Some of the patterns were drawn from nature and represent sea waves, butterflies, and conventionalized salmon berries. Others

were copied from the Hudson's Bay Company blankets, while the design of a cross has been used since the coming of Christianity.

ESKIMOS

The Alaskan Eskimos live on the coast from Point Barrow on the north, within the Arctic Circle, along Bering Strait to Prince William Sound on the south. While they have the same general culture, with similar dress, customs and so on, life has been modified for them in various ways. The southern Eskimos, for instance, live in a slightly different climate, are able to secure a greater variety of foods, and have had more contacts with the white men and northernmost Thlinket groups. Since the distinctive Eskimo culture is seen today most clearly among the groups living north and east from Kotzebue Sound, the stories and background material in this course refer especially to them.

Occupations. Hunting, fishing, trapping and boat building are the chief activities of the men, since the Eskimos rely on animals for food and clothing. During the winter seals and walrus are caught, while spring and summer bring the giant seal, the whales, and some fish and birds. The women do the cooking, prepare most of the skins for garments, and make the clothing and footwear. So important are these occupations that they influence the only social distinctions which exist. For instance, the most respected man in the village is the best hunter and best provider, while the most respected woman is the best sewer and housekeeper.

An increasing number of the men are engaged in herding, as the majority of the reindeer now in Alaska belong to the natives. The apprenticeship system which the Bureau of Education practises has resulted in a very general distribution of the reindeer. Under this system a native serves an apprenticeship of four years in learning to care for the deer, and receives six, eight, ten and twelve deer for the first, second, third and fourth years respectively. At the end of his apprenticeship he is a full-fledged herder and assumes charge of his herd. After the herd attains sufficient size, he in turn is required to take on an apprentice. The deer supplies the native with food, clothing, transportation, and a considerable income in communities where there is a market.

Dress. Winter and summer clothes are the same, save that in winter a double set is worn. A woman's costume consists of trousers with boots attached made of reindeer or fawn skin with

the fur inside. Over these goes a long loose coat, called ahtega (ah-tee-gee) or parka, also made with the fur inside. Attached to this is a hood with a border of wolverine making a sort of halo around the face. The outer set is made similarly with the fur outside. The costume of the men is somewhat different. Their boots are separate, and socks of fawn skin are often worn. Also the ahtegas are shorter. Both men and women wear a cotton garment called a snow-shirt over their fur clothes. The men's are plain, while those of the women and girls are finished with a ruffle sometimes headed with a gay braid.

Many of the boots are most artistic, as they usually have elaborate tops. Some have one or two bands of white-haired deer skin shaved close with a trimming of black skin and red worsted in the seams. Beads are also used, and pieces of wolverine fur are often fastened all over. The soles of the boots are seal skin chewed by the women to make them soft and pliable. They are bent up around the edges and crimped at heel and toe by means of a smooth, pointed ivory crimper.

Waterproof garments made of seal intestines are also used. The intestines are slit and sewed together in a style like that of the ahtegas. Draw-strings are at the wrists, around the face, and at the bottom. The latter may be fastened around the manhole in the small boat or kayak so that a man who is out hunting in the open sea may make himself watertight.

Houses. The Alaskan home, or igloo, is usually small, with every crevice carefully sealed during the winter to shut out the cold. The sod igloo is the standard, though a few frame houses are found, the majority of them being at Point Barrow. The sod igloo is often about 10 x 8 x 5 feet, and consists of a framework of driftwood with the walls and roof covered with sod or tundra. During the winter snow blocks are cut and the house covered with these. They are removed in the spring when the snow begins to melt. The snow igloo used by the Greenland Eskimos is found in Alaska only as a temporary shelter when the men are hunting or trapping. Entrance to the igloos is through a crooked passageway above ground, covered most of the year with snow blocks. It is usually too narrow to turn around in and in addition has various things stored in it. The dogs often sleep here. The walls of the igloo as well as the sleeping bench across one end are covered with furs. There is usually a ventilator in wall or roof, and a window covered with the yellow seal intestines. The furnish-

ings consist of a small stove and a few dishes and cooking utensils. Many typical Eskimo stoves are still used. These are frequently made of soapstone hollowed out to hold seal oil, with a wick of moss around the edge. Sheet-iron stoves, square in shape with a grating on the top, are used by those who can afford them. Coal is too rare and too expensive for general use; it costs seventy to eighty dollars a ton by the time it reaches the northern coast settlements. Driftwood is gathered, or if it is scarce grass is gathered in the summer, soaked in blubber and burned. For the picture of an igloo, see Insert Sheet.

The summer home is a tent on the beach to which the family moves as soon as the snow has melted, often about the end of May. This may be a regular tent purchased from the trader, or it may be a tent of canvas or skins over a framework of willow twigs secured in the interior of the country. These cross each other at right angles, both ends being fastened in the ground, so that the top of the tent is rounded rather like an inverted bath tub.

Food. Food consists chiefly of whale, seal and walrus, with some reindeer. The meat is usually cut up and stored in a sort of cellar underground where it remains frozen until needed. Pokes are also popular. These are made by turning a seal skin inside out and sewing up all the holes but one with sinew. They are then filled with whale meat or blubber, or seal meat, oil, or blubber.

Rice, macaroni, coffee and flour are purchased from the traders in exchange for furs. Fruits and vegetables are practically unknown in the north. In the south, near Kotzebue Sound, dried and smoked salmon and berries eaten with seal oil are popular. Here the dried fish as well as berries in pokes are stored in caches on elevated platforms, for protection from the dogs.

Transportation. The Eskimos for traveling depend on boats, and on sleds drawn by dogs and sometimes by reindeer. Two varieties of boats are found, the umiak and the kayak. The former is the larger and heavier, being from fifteen to forty feet long. It is made of a framework of driftwood covered with seal skin or walrus hide. The skins are lashed on and allowed to dry. This shrinks them so that they fit very snugly. Finally a coating of seal oil is applied, and is renewed every ten days or so. This is a most practical boat, as it is so light that two men can carry it, yet is tough enough to stand collisions with sharp ice, and strong enough to carry a weight of two tons or more. It is propelled by oars lashed to the framework with rawhide and

steered by a large, broad-bladed paddle. The kayak is a smaller, one-man boat, also made of a framework of driftwood covered with oiled seal skin. The deck is covered over, a small manhole being left open just back of the center. A paddle with a blade at each end is usually used. When an Eskimo puts on his "raincoat" of seal intestines and fastens it tightly around the manhole in which he sits, his dress is as nearly waterproof as a human being's can be. The kayak can roll over and come up watertight.

The sleds are also made of driftwood. The runners are usually two to three inches broad and six to seven inches high. They curve at the front up to the bed of the sled, which is a lattice-work of rawhide resting on upright supports. Curved side pieces like rails, rising higher in the back than the front, protect the load. Occasionally the runners of large sleds are shod with thin, flat strips of bone fastened with wooden pegs.

Customs and beliefs. There are some similarities between the beliefs of the Eskimos and the Thlinkets. For instance, the Eskimos have traditions of a being called the Raven Father, who came from the sky and created the earth, man, and animals. Shamans, or medicine men, also exist among the Eskimos. They are supposed to have power over spirits; the more spirits he can control, the more powerful the shaman. Sometimes these spirits are the shades of men and animals who have died, sometimes they are the personifications of objects or natural forces. The powers of the shamans vary. Some are supposed to foretell the future, some to possess the secret of making charms, some to heal the sick.

The Eskimos have their own explanations of natural phenomena. The aurora borealis is said to be a group of boys playing football, the swaying movement of the lights representing the struggles of the players. The Milky Way is reported to be the track made by the Raven's snowshoes when he walked across the sky during one of his journeys when he was creating the earth people.

Arts. Considerable skill is displayed in the making of the boats and fur clothing. In addition many of the men do beautiful carving on walrus, ivory or bone. Belt buckles, fish-hooks, knives, toys in the shape of tiny bears, seals, or dog-sleds, and other articles show how cleverly tools are used. Often scenes from Eskimo life are etched on flat surfaces and the lines filled in with a permanent black dye so that they stand out sharply. Many of these things are now made for the tourist trade, shipped south, and sold in southern Alaska far from the place where they were made.

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